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Building a Country Sunday School

Building a Country Sunday School

By
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To
Seven Brothers
who have toiled a lifetime as
Superintendents and Teachers in Country Sunday Schools
this volume is dedicated.

PREFATORY NOTE

A MATTER of common knowledge shared by all in any way interested in the Country Sunday School and its problems, is that represented by the varying conditions under which the work is carried on, not only in different sections of the country, but among the various denominations operating in identical areas. To conduct a discussion such as that undertaken by the author in the following pages, therefore, in a manner which would meet these divergent conditions, in their entirety, was a task not possible of accomplishment.

Another important fact, which should be borne in mind, is the far-reaching effect that the merging of the International Sunday School Association and the Sunday-school Council of Evangelical Denominations has occasioned. This merger does not represent a universal agreement among Sunday-school workers in matters relating to grading, selections of lesson material, and so forth.

Where, in this book, the author's suggestions ap-

pear to be at variance with methods favoured by his readers, it will be found to be a simple matter to adapt the plans and policies he offers, to those of any religious body whatsoever.

E. L. M.

Raleigh, N. C.

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INTRODUCTION

THE American people are studying rural conditions and problems as never before. They are beginning to see the vital relationship existing between rural success or failure and the success or failure of every other enterprise. Country life commissions are meeting and studying what to do and how to do it. The National Government and all state governments have their Departments of Agriculture. These do not simply study how to raise more food, but how to make rural life more worth while. In this program we find plans for better homes and home comforts, better schools, better roads, better means of communication—better everything in the country.

The great Christian denominations are beginning to see the urgency—the imperative necessity of giving attention to country churches. This obligation must be met in a large way in the country Sunday Schools, because over ninety per cent of these churches have preaching only once or twice a month, and if the light of truth is really to shine the country Sunday Schools must be aroused and equipped to do the work. Certain denominations now have a regular department of their Sunday-

school Board for rural Sunday Schools with a Secretary in charge, while others through their Sunday-school Board, have a program for Rural Sunday-school work, limited only by the willingness of country Sunday Schools to have institutes for their betterment and the ability to find men and women to do the work. In other words, the money is not lacking.

In the effort to bring all Sunday Schools to the highest standards of equipment, organization and general activities, the country schools have met many handicaps and had little real help. The secretaries of the general boards have been entirely inadequate to reach most of these schools, and they are not blameworthy for not doing so, for they have been working on the principle of the largest good to the largest number. State secretaries have done much in this great task, but these have lacked unified programs (as in other lines of work) for Sunday-school enlargement and betterment. Another handicap is the lack of a literature, in books especially, discussing the problems from the viewpoint of the country school. I am yet to find one book written, using rural phraseology. Most countrymen have some prejudice against plans using city nomenclature entirely and recognize the impracticability of attempting to use plans made for city schools.

In this discussion no effort is made to set forth anything new. The place and value of agreed

upon policies and methods in the modern Sunday School are fully recognized. Many people, when they hear or read these, think they must try to *adopt* them when they ought to *adapt* them to their conditions and needs. That is exactly what I have tried to do in every subject discussed. I hope I have made the great essential points plain enough to be used by any country Sunday School. In study courses there are books discussing the organization and work of the departments in the large schools. Many of these departments are larger than thousands of country Sunday Schools. As these departmental workers need to know the work of the entire department, so the workers of a country Sunday School need to know every phase of the work in their little Sunday School.

I venture a personal word: I am a countryman by birth and rearing. For twelve years after leaving college I was a day-school teacher and a Sunday-school teacher in a little village that had once-a-month preaching and half the membership of the Sunday School was in the country. For fifteen years more I have been a State Sunday-school Secretary in a rural state. I have been in every one of the hundred counties in my state, and have worked and studied in the country Sunday Schools.

When I began the writing of this book I betook myself to the country. I went to the home of my birth. I wanted to be under the great old oaks

and near the country church where I found my Saviour. I wanted to walk in the highway trod by the dear old country pastor who baptized me in the old mill race. As I walked from the train to the old home I learned a great lesson for country Sunday Schools. Since my last visit, the old home had been painted with three coats of white paint. It was beautiful amid the big oaks. A sixteen-year-old nephew, with no experience, but with common sense and the enthusiasm of youth, had done the work, and he had done it well. The lesson: If persons with talent and consecration in the country Sunday Schools would do their best as completely as that boy did for his father's house, these schools would be as much improved in appearance and efficiency as that farmhouse.

I acknowledge with gratitude valuable suggestions and criticisms from friends and co-workers. From their personal words and paragraphs in tracts and other publications invaluable help has come. I would mention B. W. Spilman, Harvey Beauchamp, W. D. Hudgins, Livingston Johnson and W. F. Marshall, all of whom read the first copy of the manuscript. Mrs. Lydia Yates Hilliard practically re-wrote the chapter on elementary classes.

I

FACING THE FACTS

THE study of country Sunday Schools is vital. Many great problems are involved. Hitherto these problems have not been considered in a separate discussion. It was considered that the rural worker would learn the basal principles, plans and methods in general discussions and adapt these to his peculiar needs, but all too many have failed to do this.

The bigness of the problems involved grows out of the well-known fact that nearly half the population in the United States and nearly three-fourths of the people in the South live in the country or in villages. This makes it a matter of most vital importance to see that the religious life of the country people is adequately provided for.

What happens in the country affects everything everywhere. The religious life of our rural people always has and always will largely determine that of the cities. Make a test at any State Convention and you will find ninety per cent of the preachers in city pulpits came from country and village churches. Study local church leadership—church

and Sunday-school officers—and you will find that they, too, largely came from the country.

The country is now furnishing the leadership in education, business and politics. To find how to make out of country boys and girls the best men and women possible is to find out how to safeguard every interest of the future. It is not enough to care for their bodies through boards of health, and to develop and train their minds through fine systems of public schools. There is also a definite challenge to country churches to make adequate provision for the best religious instruction and training.

THE CHALLENGE TO COUNTRY CHURCHES

Conditions have changed so greatly and so rapidly in a decade that the work in country churches is no longer simply a difficult problem; it is a positive challenge to every interest. The editor of a great farm paper says, "We must give more attention to country churches. This is important, not only because it is vitally necessary for a proper rural civilization, but also because the country church is breeding the largest proportion of town and city leaders, not only in churches, but also in banks, factories, stores and municipal life."

To meet such a challenge country Sunday Schools must be used to the greatest advantage. We need the wisest counsel and the most earnest co-operative effort to make them as efficient as pos-

sible. They have achieved well in the past. No man of vision will question this, but old methods must be changed to meet new conditions.

There must be created such an atmosphere for worship that the work will be effective. This work will reduce itself to just four things:

1. *Organization* to take care of those who attend. This requires trained officers to conduct the school and sufficient classes and departments to meet the needs of a graded school.

2. *A Building and Equipment* to meet the needs of physical comforts. There must be some attractiveness, too, if we hope to reach and hold children and youths.

3. *Enlistment*, or reaching the great numbers now not in Sunday School. This means from fifty to eighty per cent of the entire rural population.

4. *Teachers* who, by consecration, training and experience, will teach the Bible so effectively that the lost will be saved and the saved taught and trained for service.

A SURVEY OF DIFFICULTIES

No one can be so optimistic that he will not see difficulties to be met and obstacles to be overcome. No one doubts that present conditions are a menace to real success in country Sunday Schools. A few weak places, with some brief suggestions as to how to strengthen them, are here given:

(1) *Bad roads* through a part of the year, espe-

cially in winter, keep many from going to Sunday School. In some places these roads are well-nigh impassable, especially on Sunday. There is a double difficulty here when we consider the large territory concerned.

Two things need to be done. Everyone really interested in having good Sunday Schools should be also interested in good roads and show this in word and deed. After a survey of the territory has been made, branch or mission schools may be established and conducted by church leaders, using local workers as far as possible. But this should not be done if it is at all possible to bring them together at the church. One great Sunday School is worth more than two or three very weak ones.

(2) *Sunday visiting* is one of the greatest barriers to country Sunday Schools. All of us from the country know the monotony and humdrum life in the separateness of the homes. The right kind of social life ought to be cultivated, but not at the expense of the Sunday Schools. We violate two of God's laws by Sunday visiting. We do not keep the day holy and we fail to assemble ourselves together.

The coming of the automobile is adding to this difficulty. While we are getting so many people to pledge money for the Kingdom we need to get some pledges to use automobiles to carry ourselves and others less fortunate than ourselves to Sunday School. The beautiful country hospitality often

becomes a real sin in keeping many people away from Sunday School and the preaching services.

(3) *A low valuation of the Sunday School* puts it in the wrong light in the thinking of the people. Sunday Schools were started for children, but long since they have been for everybody. Many people have not found this out. From the pulpit, in the religious press, through Sunday School institutes and conventions the Sunday School must be properly magnified and dignified in the minds of those who are not now interested.

(4) *A wrong conception of relationship* often exists as regards the Sunday School and the church. Many consider the Sunday School and the church separate organizations. The fact is, the Sunday School is only an agency of the church, and when in session it is just as much the church in a meeting as when an hour later the pastor is preaching. One service is for teaching the Bible and the other for preaching it, and both are commanded again and again. Every effort is being made to have every church elect the officers and teachers for the Sunday School. This will emphasize the claims of the Sunday School on the church members.

(5) *Once-a-month preaching* and non-resident pastors make it most difficult to keep together any congregation. Too many people would rather go to other churches to hear preaching than be useful Sunday-school workers in their own churches. To attend preaching at other churches than our own

is commendable, but not nearly so much so as to be loyal to our own church in trying to save the lost and train the saved to service. The very doing of these things will give us training.

Perfect loyalty to every interest of one's own church is the plain, unquestioned duty of every church member. In our church vows we promised to maintain its public worship. People who neglect their own Sunday Schools in order to attend preaching at other churches are sometimes called religious vagrants. They do no religious work, but enjoy the privileges furnished by others.

A good, live Sunday School will go far towards stimulating a rural church to frequent preaching services and towards bringing the preachers nearer. A pastor likes to live near the livest church which he serves, and if conditions are made favourable he may become its resident pastor.

(6) *Lack of organization and equipment* is one of the greatest barriers to success. Many country Sunday Schools are but little more than religious mass meetings. This is far better than nothing, but in such a day as this we must do God's work as effectively as we do our own. The human factor is a big one in our Sunday Schools. God will do His part, but we must do ours. In subsequent pages we discuss the matter of organization in some detail. There is not a country Sunday School that cannot measure up to denominational standards of organization and equipment.

Some years ago the author visited one of the most unpromising country Sunday Schools he had ever seen. He decided to see what could be done with such conditions. They caught a vision of better things. In two years the Sunday School reached the Standard of Excellence. The entire church and community were awakened and revived. They are now building an excellent new house. The Sunday School continues its high degree of efficiency. There are thousands of country Sunday Schools with more favourable conditions than this one.

A SURVEY OF CONDITIONS THAT ENCOURAGE

The farmers, if they can somehow stabilize their products and stop speculation, have at last come into their own. The general public were never so dependent on them as now. They have assumed a position of importance in American life not dreamed of a generation ago. To fail in the religious life of rural people at such a crisis would be a national catastrophe. Great Sunday School agencies—Boards and Secretaries—can well afford to learn how to use these favourable conditions for the improvement of country Sunday Schools.

(1) *Improved economic conditions* can be utilized for great advancement. Recently two days were spent with a country church established in 1727—the oldest in my state. Through all these years it has been a typical church in a well-

developed rural section. It had never had over twice-a-month preaching, with pastor receiving not over $400.00 a year. Before its awaking it gave $353.00 to outside denominational objects.

This church was made to see its power and duty. A pastor was called for full time at a salary of $1,500. The church soon bought a pastor's home and paid for it in cash. In eight months they raised $1,475 for general benevolent objects. The church's annual letter showed that over $5,000 had been paid during the preceding Associational year. A Teacher-Training class was at work. The Sunday School was being reorganized. The pastor was talking of a Sunday School of 500. A remodeled building was being discussed with adequate class rooms, but pending this they were planning to use the public school building and a Masonic hall adjoining the church for some of their classes.

This same thing could happen in some measure in thousands of country churches, if we could see and utilize this favourable hour among our farmers. It will require some Christian statesmanship and faithful work by great religious agencies to do this.

(2) *Extension of rural conveniences.* The country is no longer an undesirable place of residence. Conditions undreamed of a few decades ago now prevail almost everywhere. All well-developed rural districts have really become compact communities. Even though several miles in-

tervene between houses, what matters it? They are really near together.

Good roads are being built everywhere, and it is only a question of a little time when all highways will be rebuilt. This will put every farmer in reach of a market and in easy reach of his neighbours. The automobile makes neighbours of people formerly absolutely separated. These new conditions ought to bring thousands into country Sunday Schools, and will if the Sunday Schools are made worth while in spirit and program.

Rural mails go to almost every community. Country people are no longer an uninformed and ignorant people. With more time for reading and for meditation they are in many cases the best informed people among us. Not to use such favourable conditions for the improvement of the Sunday Schools is to lose one of our greatest opportunities. The people ought to be as intelligent about the modern Sunday School as they are about modern farming and the current topics discussed in daily and weekly newspapers.

Rural telephones make it easy to invite the unenlisted and the absentee. This agency has driven rural isolation from thousands of communities. The most sanguine optimist cannot yet tell how valuable an agency it may become to Sunday Schools if wisely and extensively used.

(3) *Improved public schools* ought to be an incentive. We should seek to make our church

schools their equal in every way—in organization, equipment and teaching. Thousands of teachers in the public schools ought to be used as teachers of Normal classes in Teacher-Training work. These teachers may not be able to conduct regular classes, since they are away a part of the year, but they can be used for this work during the school year.

The public school is generally well equipped with seats, maps and charts, and the Sunday-school equipment ought to and must compare favourably with it. Christian parents, as church members, ought to be as loyal to the spiritual welfare of their children as they are as citizens to their intellectual welfare.

(4) *A consciousness of independence* makes country people a factor in American life more potent than at any time in our history. The farmers know they are no longer the "under dog," and all rejoice that this is true. There is a potency here that religious agencies must utilize or suffer for their failure. If we can convince our country people that they can have the best Sunday Schools in the world they will have them. Many of them have an idea that rural conditions are unfavourable for Sunday-school efficiency. Their minds must be disabused of this error. There is enough latent talent—if only developed—to furnish leadership for every rural Sunday School. The same spirit which enables country people to compel the enactment of just legislation, to fix a fair price for their

products, to secure for themselves all the comforts which people in the city have, can be used for doing big things for God.

RESTATEMENT FOR REVIEW

1. *Big Problems*

(1) A large proportion of people in the country.
(2) Country furnishes preachers and church leaders.
(3) Leadership of business from country.

2. *A Country Church Challenge*

(1) Organization to take care of those who attend.
(2) A building and equipment to meet the needs.
(3) Enlistment, or reaching the people.
(4) Teachers who will teach the Bible.

3. *A Survey of Difficulties*

(1) Bad roads and large territory.
(2) Sunday visiting.
(3) A low rating of the Sunday School.
(4) A wrong conception of relationship.
(5) Once-a-month preaching.
(6) Lack of organization and equipment.

4. *A Survey of Conditions that Encourage*

(1) Improved economic conditions.
(2) Extension of rural conveniences.
(3) Improved public schools.
(4) A consciousness of independence.

II

REACHING THE PEOPLE FOR THE SUNDAY SCHOOL

LET us not forget the four major essentials of a Sunday School—(1) An adequate *Organization,* (2) A suitable *Building* and *Equipment,* (3) *Enlistment,* or reaching the unreached, (4) *Teaching the Bible.* All these are vital to the success of the Sunday School. Consider now the matter of getting the people into the Sunday School. Too long we have treated it as a matter of course that they will come.

We face the stern fact that only a small minority are actually in Sunday School. Examine any considerable territory and you will find more people who used to go to Sunday School and now do not than you will find in all the Sunday Schools in the same territory. It seems that great losses are inevitable, but we must learn to be so businesslike that this leakage will be greatly reduced.

Then, again, there are thousands who were not in Sunday School in their childhood and have not been enlisted in manhood and womanhood. The lack of an adequate organization and efficient teaching keeps them from going now.

No Sunday School is going to reach those who have been lost or win those who have never been enlisted until it really feels the need of their being reached. It must be realized that if it is worth while to have the present membership in Sunday School it is just as desirable to have others there also.

The fact is that but little over fifteen per cent of the American people belong to the Sunday Schools. In the South a larger percentage has been reached, but a careful survey of any rural community will reveal great numbers unreached. We mention four ways of reaching them: (1) *Advertise;* (2) *Take a Religious Census;* (3) *Stop the Leaks;* (4) *Vitalize.*

I. ADVERTISE THE SUNDAY SCHOOL

God's people have not yet learned the value of publicity in church activities. "The children of this world are wiser in their generation than the children of light." It need not be said that country people cannot be reached for industrial purposes. Automobiles, improved farm machinery, up-to-date household furnishings—anything the farmers need can be brought to their attention. Let it be granted that the personal element enters largely in reaching them, but that is just the element the Sunday School needs to use. Every class can plan to reach every one who ought to belong to that class. Some member becomes responsible

for those on the outside and seeks in every way possible to keep the claims of the school before them. Of course the pastor and the general officers will lend full co-operation.

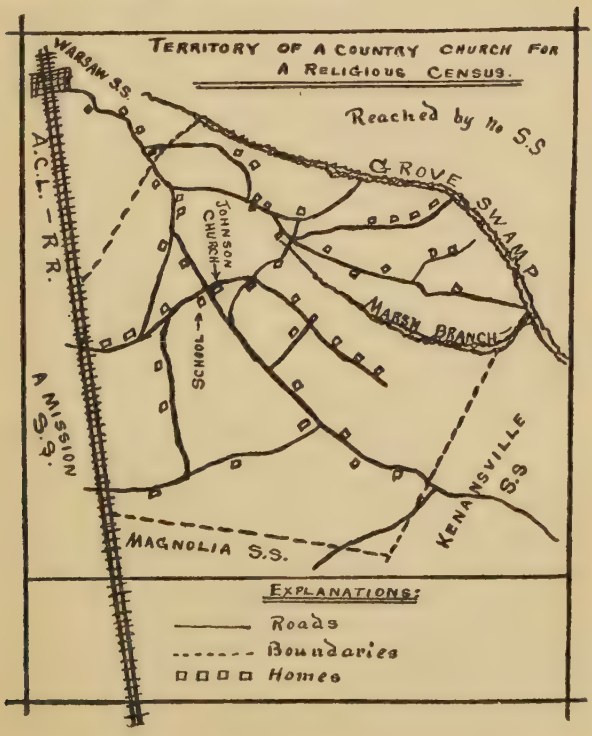
The country newspaper is always ready to open its columns for announcements about Special Days, campaigns of all kinds—every effort you may put forth. The rural telephone can become a big factor as an agency for advertising the Sunday School. Why not have a bulletin board in front of the church by the side of the road and put suitable appeals and announcements on it?

II. TAKE A RELIGIOUS CENSUS

This is nothing more than finding the constituency of a Sunday School or the name of every person who ought to be in it, if perfect conditions prevailed. This survey will show the possibilities, fix definite responsibility on the workers, grade the Sunday School and help greatly in reaching the people.

(1) *Planning for it.* The work may be done by one church, by one denomination, or by all denominations. First decide on your territory. After this is done, let it be divided into a few necessary districts by some one who is thoroughly familiar with it. Use roads, streams, etc., for this purpose. Put in charge of each district a captain, who is responsible for the work in that district. Let him make as many subdistricts as are neces-

sary. These subdistricts ought to include from forty to sixty people. After this subdivision has been made, secure enough workers. Let all captains and their co-workers meet at the church or some other desirable place, and let some one in charge of the census—pastor or superintendent or one of the captains—thoroughly explain the purpose and plan of the work. Sunday afternoon is the best time for the canvass.



We give map of a typical territory for a census in a country Sunday School. Note the boundary—Grove Swamp, Marsh Branch, a railroad and three places with no natural boundary. These latter will not even follow a road, for the people on both sides of a road will go to the same Sunday School. The territory touches that of four other Sunday Schools of the same denomination. Across the railroad is a mission, or branch school. On the Northeast is a great stretch of territory reached by no Sunday School of any denomination.

(2) *Doing the work.* Give to each worker a sufficient number of cards calling for the following information:

Name . . . . . .
Road . . . . . .
Age. . . . . .
Exact year under 30 Check above if over 30
Attend Sunday School—Yes. . . . . No. . . . . .
Church member—Yes. . . . . No. . . . . .
Church preference . . . . . .

Let every one in the canvass start as nearly as possible at the same time; in most cases the work can be done within from one and one-half to three hours. Be sure to fill out a card for each person, from the smallest baby to the oldest man or woman. Do not leave out anybody in the territory. Have the cards brought back to the person in charge. Assort them, and if there are some of other denominations, give these to persons of that denomi-

nation, and let them use them in such a way as they see fit, but keep for your own use every one that is a member of your denomination or prefers your denomination, and those of no preference. Take these cards that are to be used by your church and Sunday School and classify them according to age, using the basis of grading by departments as set forth in the discussion on grading in the next chapter.

(3) *Some Hints for the Canvass.* Visit every house. Make an individual card for every person. Write plainly. Get the age as directed on the card. Name the church, and its location. Be careful to get an expression from the parents of young children who do not attend Sunday School as to their preference for them. This right of the parent should be respected. Keep sweet. Extend a cordial invitation to all. Any other information which may be valuable to the pastor, superintendent, or teacher may be recorded on reverse side of card.

(4) *Tabulating the Returns.* The officers of your school, or a special committee, should carefully tabulate the results of the canvass. At least four copies should be made—one for the pastor, one for the superintendent, one for the associate superintendent on membership, and one for the teachers. Of course the last copy will not be the complete census, but only so much as belongs to each teacher. There will be first of all seven groups as follows:

Cradle Roll	Birth to 3 years
Beginners	4-5 years
Primaries	6, 7, 8 years
Juniors	9, 10, 11, 12 years
Intermediates	13, 14, 15, 16 years
Seniors or Young People	17 to 24 years
Adults	25 years and up

In the next chapter fuller details of grading will be discussed. This is the first step towards that important matter.

(5) *A Rural Census.* We give the actual results of a census in a country church:

		In S. S.?		*Church?*	
	Total	Yes	No	Yes	No
Cradle Roll	24	19	5	0	24
Beginners	14	11	3	0	14
Primaries	17	13	4	0	17
Juniors	19	19	0	5	14
Intermediates	15	15	0	12	3
Seniors	45	37	8	40	5
Adults	75	33	42	64	11
Total	209	147	62	121	88

Note results by departments and in totals. The name of every one of the 209 is recorded in a book, "Record of a Religious Census for a Graded Sunday School." There are ten classes besides the Cradle Roll and Home Department—two classes for each department above the Primary. The Primary teacher ought to have at least one assistant.

Each worker knows definitely the possibility of the class. The "Record" shows that babies Ward ....., William ....., Tyree ....., Vernon ....., and Velma ....., are not yet reached for the Cradle Roll. The teacher of Beginners knows that Paul ....., Bruce ....., and Virginia ....., are the only ones that can be reached. The four teachers of Juniors and Intermediates have done a perfect job in enlistment, but in evangelism they have the names of eight boys and nine girls who are not church members. The same information is available for the teachers of Primaries, Seniors and Adults.

The above record is far better than the average Sunday School. Every Sunday School ought to have just such detailed information, and can get it. It is putting business into the Lord's work. It is considering liabilities as well as assets.

The achievement in the Sunday School in the territory just shown is by no means so good. There is a constituency of 240, with only 106 enrolled in Sunday School. There is no Cradle Roll and no Home Department. Twenty-three Beginners and Primaries are unreached. Of the Juniors and Intermediates seventeen are unreached for the Sunday School, and twenty-eight for church membership. Of the Seniors and Adults seventy-seven are not in Sunday School and thirty-one are not in the church.

(6) *The Follow-up Canvass.* It is almost useless to get the above information and not use it. As already said, at least four copies ought to be made and every one used. The pastor in his pastoral visiting will invite the unreached. The superintendent in every way possible will try to win them. A teacher is grossly negligent of duty if every effort possible is not made by himself and the class to reach every one who logically belongs to the class. The associate superintendent ought to be entrusted with the definite task of building up the Sunday School.

III. STOP THE LEAKS

The average term of membership in the Sunday Schools is very short. We have already stated that we have lost more people from our Sunday Schools than we now have in them. This is one of the gravest problems confronting us. It causes greater failures in Sunday-school evangelism and effective training for service than anything we can name. At least ninety-five per cent of those who are kept in Sunday School from childhood to maturity accept Christ in salvation, and from such we get nearly all of our efficient church workers. A few general suggestions will show how we may hold them:

(1) *Expect them.* People like to be missed. In every way possible impress upon the members of your class and the whole school the desirability

of regular attendance. Regularity and promptness are Christian graces. No finer elements enter into a well-rounded character. Do not fail to express joy when an absentee returns, and do not fail to try to get him to return.

(2) *Use the class as a team.* Create a spirit of pleasant rivalry among the classes for the best attendance. Most of the boys and girls and young people already belong to some kind of a team. Use the team spirit for the Sunday School. If one member fails to bring back the absentee, try another and another. The wise business man tries all expedients until he gets the business.

(3) *Utilize every one.* Youth predominates in every Sunday School. Practically every one wants to do something if shown what to do and how to do it. The Sunday School that fails to arrange its program so as to use its members is going to fail to hold them in its membership. Have something new and different every Sunday. Have plenty of music that is worshipful, lively and appropriate. Assign special duties to classes and departments. Short speeches, readings and songs should be furnished from time to time.

(4) *A good system of records* will help to keep up with the absentees. This will require a little time and work, but is well worth while. The Six-point Record System is now almost universally accepted as the best. In it we try to get every one to do six things every Sunday—(1) be present,

(2) on time, (3) with a studied lesson, (4) with a Bible in hand, (5) make an offering and (6) stay to preaching. To do all this makes a perfect grade of 100. These six points are assigned certain values which aggregate 100 per cent.

IV. VITALIZE YOUR SUNDAY SCHOOL

Who does not like to see living things? Who does not enjoy activity that brings results? Put life into the Sunday School. That is *vitalizing* it. People instinctively shun dead things. A dead Sunday School is no exception. Those who attend it will find it out if the officers and teachers have not done so. Every live Sunday School is well filled with people. Here are a few things that will give life to any school:

(1) *A hearty welcome.* We are social beings; we like good fellowship, and Christian fellowship is the finest in the world. The country home furnishes the finest hospitality to be found, but too often when country people get to the church they forget to show to their neighbours that same cordiality they would show in their homes. Give the glad hand to everybody, on the churchyard, as they enter the church, and do not be in too big a hurry to go home after dismissal.

During the session of the Sunday School there ought to be an atmosphere of reverence and worship, but that in no way interferes with an atmosphere of good cheer. Christian people ought

to be the happiest people in the world, and with such a large number of children and youths as are in Sunday School it must be shown that Christians are happy.

(2) *Special days.* In the city there are so many special things to which to go that a special day in Sunday School attracts but little attention, but in the country four or five such days every year will render fine service for the school and for some great interest presented in the program. Planning and presenting the program is a great field for service for those who lead and a fine training for those who take part.

The educational value of these programs can hardly be estimated. Many communities hear the claims of Foreign Missions, Christian Education, and other causes, on these special days who might never hear them from the pulpit.

(3) *An adequate organization.* Plan to have a suitable and congenial place for every one of every age of both sexes. Thousands never join the Sunday School because such provision is not made for them, and thousands of others leave after joining when they fail to find any special provision for them. This will be discussed at length in subsequent chapters.

(4) *Real teaching.* Everything in a Sunday School looks to the time when the teachers come before the classes to "divide the word of truth." To fail here will thwart the real purpose of the

Sunday School. It is a holy task the teachers have undertaken. To perform this task well requires consecration, hard work and faithfulness. To discuss how to do it requires more space than is available here, but later chapters give some discussion.

RESTATEMENT FOR REVIEW

Preliminary

(1) Great numbers yet unreached.
(2) Great losses seem inevitable.
(3) Feel the need of reaching the unenlisted.

1. *Advertise*

(1) Be "wise as the children of light."
(2) Use personal effort.
(3) Use newspapers, telephones and bulletin boards.

2. *Take a Religious Census*

(1) Planning for it.
(2) Doing the work.
(3) Some hints for the canvass.
(4) Tabulating the returns.
(5) A rural census.
(6) The follow-up canvass.

3. *Stop the Leaks*

(1) Expect them.
(2) Use the class as a team.
(3) Utilize every one.
(4) Use a good system of records.

4. *Vitalize your Sunday School*

(1) A hearty welcome.
(2) Special days.
(3) An adequate organization.
(4) Real teaching.

III

GRADING THE SUNDAY SCHOOL

GRADING is nothing more than classification. It shows itself in almost every human activity. All day-schools are now graded. The farmer in marketing his crops carefully grades his products. The fruit grower is doubly careful in grading his apples, peaches, and oranges. This is done to secure better reward for his labour. The same principle is involved in grading a Sunday School. We do it in order that our teaching may mean more in the lives of those whom we teach. It involves three things—(1) putting the pupils in the right classes; (2) furnishing them with suitable lessons, and (3) having them taught by teachers trained for their tasks.

SOME VALUES IN GRADING

(1) *It is pedagogical.* Grading is a universally accepted principle in education. We call our organizations "Schools." If they are to be really schools we must make their work harmonize with good educational policies and plans.

(2) *It puts more people to work.* Many of our teachers are now overworked by having classes too

large, of too many ages and made up of both sexes. Give them assistance by organizing more classes and putting more people to work.

(3) *It saves boys and girls for the Sunday School.* Boys and girls are growing and developing faster than we realize. To fail to promote them and keep them in congenial groups means we will lose them. A country father said, "My Sunday School has frozen out five of my boys by not furnishing suitable classes for them."

(4) *It improves organization and equipment.* The organization and equipment will be greatly improved as the needs are shown for new classes and more room. Each department or class will largely provide for itself.

(5) *It makes the Sunday School grow.* The school will grow because by proper classification of teachers and pupils you will create class spirit and school spirit. Some one will be made responsible for every one on the outside, and it will not be long before many of them will be members of the school.

(6) *Teachers become specialists.* Teachers can become specialists in a graded Sunday School. They keep the same class or department for years. Much that is done now is done aimlessly and accomplishes but little. Put every pupil in his place and give him something to do and good results will surely follow.

GRADING THE PUPILS

Many people think this is an arbitrary process of grouping, but such is not the case. Sunday-school workers recognize definite life periods in every normal life. There are seven of these periods —babyhood, early childhood before starting to the public school, later childhood, boyhood and girlhood, early youth or adolescence, later adolescence or young manhood and womanhood, and maturity. This gives rise to eight classes or departments. The Home Department comprises those who cannot attend Sunday School. The names and ages are as follows:

Cradle Roll	Birth to 3 years
Beginners	4 to 5 years
Primaries	6 to 8 years
Juniors	9 to 12 years
Intermediates	13 to 16 years
Seniors or Young People	17 to 24 years
Adults	25 and above

Home Department. Those who cannot attend.

The largest schools will have just this same grouping, called departments, and may have thirty to one hundred classes in these departments. Perfect grading means at least one separate class for each year and for both sexes throughout the school except several years may be grouped in the Adult Department.

Between the basal grading of a small school of

six classes in the main school with a Cradle Roll and Home Department on the outside, and the very large school, most of our schools will find their place. The principle involved is the same in all.

PLANS FOR FOUR TO TEN CLASSES

Practically every school can have the six departments or classes in the main school, but there are many very small schools that may have to group two departments, as Beginners and Primaries, or Seniors and Adults. The records of one Association show twenty schools with enrollment less than sixty, and ten of these less than forty-five. Common sense must determine when to group into four or five classes.

A minimum number of classes for the smallest Sunday School would be somewhat as follows:

Beginners and Primaries: 4 to 8 years.

Juniors (boys and girls): 9 to 12 years.

Intermediates (both sexes): 13 to 17 or 18 years.

Seniors and Adults (men and women): 19 years and above.

The great majority of country Sunday Schools need more than the six classes. Again common sense in the face of the facts must guide. Base your grading on your possibilities, as shown by your census, rather than on the number now actually enrolled. Suppose you have only three Intermediate boys in your school and eight or ten

others in your community. Form this class and build it up from the unreached.

Above the Primary separate the sexes if possible. This will really give you ten classes—Beginners, Primaries, Junior boys and Junior girls, Intermediate boys and Intermediate girls, young men and young women, mature men and mature women. With this grading your Seniors will be in the class with the younger Adults. You cannot fix any arbitrary age for this division, but possibly about thirty years will be the age. Many schools may have seven, eight or nine classes instead of the six or ten. The officers must be their own judges when to make two or more classes of a department.

Ten classes put in the form of a table would be as follows:

Beginners—children under 6 years.

Primaries—children 6, 7 and 8 years of age.

Junior Boys—9 to 12 years (or boys and girls 9 and 10 years).

Junior Girls—9 to 12 years (or boys and girls 11 and 12 years).

Intermediate Boys—13 to 16 years.

Intermediate Girls—13 to 16 years.

Young Men—17 to about 30 years.

Young Women—17 to about 30 years.

Mature Men—over 30 years.

Mature Women—over 30 years.

A PLAN FOR OVER TEN CLASSES

The examination of the minutes of an association shows fifteen village and country Sunday Schools reporting an enrollment above 175. Every one of these ought to have more than ten classes. Some of them should have fifteen to twenty classes.

Always aim at small classes below the Seniors. Consider your equipment and make it the best you can. Make strong appeals for men and women to serve as teachers. With this force of workers and a suitable building grade your school as nearly in accordance with complete grading as possible.

GRADED LESSONS

There are two kinds of lessons available now—Graded Lessons and Improved Uniform Lessons, but all of them are graded. The former furnish a separate lesson for every year from three years to twenty years; the latter have a uniform theme, but four separate lessons, grouping Beginners and Primaries in one and Seniors and Adults in another. Juniors and Intermediates are separate.

For the younger classes the Graded Lessons are unquestionably better, but the teachers must make very careful preparation of these if they wish to succeed. If there can be only one class for each department, of course only one year's work can be taught at a time. The teacher must rotate these

in cycles of two, three or four years so that every lesson in the course may be taught.

A Superintendents' Manual has been provided. This is invaluable to the teachers. It gives supplementary material with reviews on the work and many helpful suggestions for making the entire work effective. For each quarter's lessons extensive helps are provided for the teachers.

GRADED TEACHERS

This is nothing more than securing teachers suited to the departments and classes, considering their training, experience and adaptability to the work. We will never have really graded Sunday Schools until we get a more stable teaching force. As it is now at least forty per cent of our teachers change every year. Too often those who continue to teach keep the same pupils from childhood to maturity instead of specializing on the methods of one department.

HOW TO GRADE

No Sunday School will ever be graded until some worker in it—pastor, superintendent or teacher—sees the value of it. This leader will study the subject from tracts, books, in institutes, or, best of all, in a well graded Sunday School, and bring to his school his findings. He will learn all types of schools and all about grading in its fullest

details. He will then use his common sense and make such modifications as will be suited to his school.

This information will be given to all the officers, teachers, and other leaders of the Sunday School. If these are not convinced of the desirability of it at the first meeting try again and again until they are convinced. It is useless to grade the school without public sentiment to maintain it.

Here are some details that must be looked after in the conferences just mentioned:

(1) Get full information through the census of your possibilities. If you fail in this get needed information about every one now in the Sunday School.

(2) Select a teacher for every class and decide whether you will use the Uniform or Graded Lessons.

(3) Select a place for every class and see that the children are given the best places in the building.

(4) Have in mind the Promotion Day from the very beginning. If not, you will have a graded Sunday School only one year.

(5) Determine to give the plan a fair trial. It will not please everybody at first. Be prepared to face the faultfinders.

(6) The test comes on the day you grade. Teachers lose pupils and pupils get new teachers. Somebody may cry and somebody may get mad,

but this will come around all right. When the work is done the school will be in the following groups—call them classes or departments:

The Cradle Roll will include all the babies who are too small to go to Sunday School or to be taught in the classes if present with the mothers. Make a roll of these and know the birthday of each. Put a good woman in charge. Let her send a birthday card at each birthday. Keep in touch with the home. Bring each one into the Sunday School just as soon as old enough.

The Beginners are the children above the Cradle Roll under six years of age. Almost every school is large enough for a separate class of these. Some schools may need two or more classes. Try to have a separate room or curtained space for the class. Provide low, comfortable seats. Make the surroundings attractive with pictures, charts, and other furnishings.

The Primaries are the children six to eight years old. Provide for them equipment named for the Beginners. If the department is large have two or more classes.

The Junior classes have the boys and girls nine to twelve years old. This is urged for them: "The Junior Department occupying its own quarters, separated from the rest of the school by walls or movable partitions, or at least by curtains." This is very important. These pupils are at the

age when attention is difficult to secure. Separate the boys and girls, making at least two classes. Do not have over ten in a class.

The Intermediate boys and girls are thirteen to sixteen. This is the period of the greatest number of conversions, unless faithful soul-winning work has been already done in the Junior Department. The greatest care should be taken in this department to win the lost to Christ. Be sure to separate the sexes. Specialists plead for small classes.

The Seniors. Theoretically, the ages in these classes are seventeen to twenty-four. It is for young men and young women. With these there may be classes, in small schools, of all young people. Be sure to provide separate quarters for these, with adequate class organization. Engage in some definite religious work along with your Bible Study.

The Adult classes are for the mature people. If the school is large, observe the ages of the Senior Department and have separate organized classes of young men and young women there, and other organized classes for young people in the Adult Department. You will also need suitable classes for the older people. You may have one class of men and women, or two or more classes, separating the sexes. These ought to be organized.

The Home Department is for those who cannot or will not attend Sunday School. Every country Sunday School ought to have this department, be-

cause it is often more difficult to attend Sunday School in the country than in the city or town.

HOW TO KEEP GRADED

In planning for grading it was urged that Promotion Day be in mind from the beginning. Then proper adjustment must be made of every new pupil who comes in during the year. Just two things must be in every Sunday School that is graded and wishes to keep graded:

(1) *A classiffication officer* will assign every new pupil to the right class as he enters. The superintendent may do this, but it is better to have an associate superintendent on membership who will do it. It is his definite duty to bring the people to the Sunday School and then to assign them to the right classes.

(2) *Promotion Day* ought to be a great day in every Sunday School. It ought to be in the Sunday School what commencement day is in the high school or college. Sunday-school workers are agreed on the last Sunday in September as the best time. Some special program ought to be provided. Every pupil who has passed, during the year, the age limit of his class or department should be promoted to the next one. This is done carefully through the Intermediates. Above this you cannot make any definite, formal promotion.

RESTATEMENT FOR REVIEW

The Principle Involved

1. *Values of Grading*

(1) It is pedagogical.
(2) It puts more people to work.
(3) It saves boys and girls for the Sunday School.
(4) It improves organization and equipment.
(5) It makes the Sunday School grow.
(6) Teachers become specialists.

2. *Grading the Pupils*

(1) It recognizes natural groups.
(2) Eight departments according to age.

3. *Plans for Four to Ten Classes*

4. *Plans for Over Ten Classes*

5. *Graded Lessons*

6. *Graded or Trained Workers*

7. *How to Grade*

(1) Get full information about every one.
(2) Select teachers and places for classes.
(3) Form the new classes.
(4) Give the plan a fair trial.

8. *How to Keep Graded*

(1) Have a classification officer.
(2) Observe Promotion Day.

IV

GENERAL OFFICERS—THE SUPERINTENDENT

EVERY well organized activity, whether secular or religious, must have interested and efficient officers. These organizations are always looking for men and women of capacity and training. Sunday Schools must be as wise as secular agencies if they wish to be really successful.

Sunday Schools do not all need the same number of general officers. Few schools need less than six, and very few need over nine or ten. These Sunday-school officers are in reality officers of the church to which the Sunday School belongs and ought to be elected, or at least approved, by the church. Entire volumes are given to the study of the officers of the Sunday School, and sometimes to one officer, as the pastor or superintendent. In a country Sunday School these two really determine the success or failure of the school, and for this reason we discuss them more at length than the others.

I. THE SUPERINTENDENT'S PERSONALITY

Any religious leader counts more by what he is than by what he says. The character and reputa-

tion of a superintendent must stand the test of high standards. No man is going to measure up to ideals, but those selected must approach them as nearly as possible.

These qualifications have been named: "even-tempered, cheerful, agreeable, considerate of the opinion of others, firm in dealing with problems presented, fond of children, sympathetic, level-headed, punctual, a progressive spirit, willing to learn, with executive ability, patient, with a love for the Bible, a real Christian and a Bible student who knows the Bible." The one who wrote this says the man who measured up to this is dead and in heaven, and that his like will not appear again. Possibly not, but every superintendent ought to strive diligently to reach such an ideal.

Just a few outstanding qualifications are briefly discussed:

(1) *Executive ability.* His work is pre-eminently along the lines of getting things done. He is the one who makes things go. This he does by securing the co-operation of his co-workers. It is not so much how much work he does, but how much he can get others to do. Not only must he plan to get other officers and teachers to work, but he must find something for the pupils to do.

(2) *Information.* Knowing comes before intelligent doing. He ought to know the Bible and never go to Sunday School without a carefully pre-

pared lesson. He ought to be thoroughly familiar with books on Sunday-school work. This means he knows how to reach and hold the people for the Sunday School. He knows when his school is adequately organized. He knows his pupils and his co-workers. He knows whether his teachers are really teaching or not.

(3) *Common sense.* This is rather an uncommon thing, but something much needed. The superintendent deals with the most varied constituency of any man in any kind of public service, secular or religious. The secular teacher deals with children and youths; the college professor with young people. The superintendents of industry with men and women, but the Sunday-school Superintendent with everybody from the cradle to the grave. He must cultivate methods of getting along with folks. This is tact.

(4) *Aggressiveness.* He cannot afford to let his school just "hold its own." No Sunday School, except a penitentiary, has everybody in it who ought to be there. No school is so efficient that there cannot be some improvement somewhere. Every superintendent must learn in every way possible how to put life into his school.

(5) *A passion for souls.* The main business of every Sunday School is to save the lost. The man in charge of every Sunday School must keep this holy task before it. He must learn how to be a soul-winner himself.

II. SOME GENERAL DUTIES

(1) *Unifying the workers.* One of the first things to be done in making an army is to teach a small group of raw recruits to keep step. In too many cases the officers and teachers in a Sunday School do not "keep step." They have different ideals and methods, and some of these are wrong. The superintendent ought to plan for perfect harmony and co-operation among those at work with him.

(2) *Training the workers.* Unified, intelligent service is going to bring results. The methods of Teacher Training are discussed later. The superintendent may not teach the normal class, but he must be active in seeing that it is done.

(3) *Meeting the teachers.* Unification and training will be largely worthless unless there are regular times for the study of next Sunday's lesson and for conference. This is building weekly on the foundation of the basal training in normal study. "A good *teachers' meeting* is an absolute guarantee of:

(a) Better teaching in the Sunday School.

(b) It affords the Superintendent an opportunity to find out the needs of the school and intelligently plan to meet them.

(c) It is the pastor's best chance to enlist and utilize the best soul-winning forces in his church.

(d) It furnishes an opportunity for definite, individual, and co-operative praying." —*Flake.*

(4) *Securing denominational alignment.* Every Sunday School ought to teach the Bible and all the enterprises fostered by the denomination. Great causes like Missions, Christian Education and Orphanage work ought to be kept constantly before all the people, and especially before children and young people while they are getting a vision of life and its duties and responsibilities. The instruction then becomes concrete and appeals to people.

Sunday-school Boards and the editors of Sunday-school lessons prepare special programs for presenting these causes. Every superintendent ought to see that these claims are presented to his school. It is unnecessary to argue the value of "Special Days" in the Sunday School. Their value, if properly observed, is unquestioned.

III. PLANNING HIS PROGRAM

An entire subsequent chapter is given to "The Sunday School in Session." Of course this involves the planning and rendering of the program, but these matters are of such vital importance it is worth while to repeat some things if by so doing the Sunday School can be made attractive and effective.

The superintendent ought never go to Sunday School until he knows "*what* is to be done, *who*

will do it and *when* it will be done." This means he must plan during the week. If possible write his plans so that they may be carried out. Definite things ought to be in mind as he plans:

(1) The *purpose* should always include the proper *teaching of the lesson.* That is the main work in hand. Every lesson has a leading truth. The program that does not provide for this with other truths to be taught is, in a measure, a failure. The songs, the prayers, the Scripture reading—everything should plan for this.

It is not enough for the bare facts to be learned. Some one has said that teaching is "causing another to know," but the Sunday-school teacher ought to "cause another to know, to feel and to do." For this to be achieved the atmosphere must be such that there will be real *worship* during the session of the school.

The superintendent is going to have his school so well organized that in the classes other people will be at work besides the teachers. *Training* for service will always be an objective in his programs. He will train them "in singing special songs, solos, duets, quartets and class songs, in quoting Scripture, and reciting and relating Bible incidents."

The program is going to *entertain* those who go. This is not the most important thing, but a very essential one. See that something attractive is in every program.

(2) *Teaching and using* the people must al-

ways be in mind as the program is planned. A program is worthless if people are not there to render it and others to enjoy and profit by it. This major work of enlistment should always be considered. It may be wise for the busy superintendent to entrust this specific task to his associate superintendent.

(3) *When?* If the superintendent waits until Sunday morning to plan his program it will not be done. General plans should be made ahead so that assignments may be made to individuals and classes one to three weeks ahead. The amount of time necessary for the planning varies.

If the superintendent has "The Sunday-school Builder" or some other good magazine similar to it, he will only have to *adapt* a well-prepared program to the size and needs of his school. If all our superintendents would set aside the necessary time each week for planning their programs, thousands of our Sunday Schools would be transformed.

IV. SUNDAY MORNING

That is the time when all the work of officers, teachers and pupils during the week must count for success or failure, and just one man—the superintendent—is in charge to determine which it shall be.

The superintendent will be on hand ahead of time. "He will see that everything is ready; that all officers and teachers are in their places; that

those who are on the program are present. He will open the school on time and run it according to his program and close on time. His program is before him; he knows his lesson; he knows he knows; the school knows he knows; there is perfect order; the superintendent himself is orderly. He leads from one point to the next with just the right word. No clanging of bell trying to get order; no asking the chorister what he thinks the next song will be; no page-to-page canvass of the song book trying to find something 'familiar' to the children. The superintendent has a program. There is business going on—the King's business."—*Flake.*

V. LOOKING AHEAD

When the school closes Sunday morning the superintendent should not think his task is done. One week's work of his task is done, but another week is just beginning. He must keep the things of that week in mind—all the things he did last week, but that is not enough. He must have an annual program involving some general permanent policies. He must remember some of the things he must do and get others to do.

Here are some things he must learn and get his co-workers to learn:

How to reach the unreached.
What to do with them when reached.
How to bring unity in purpose and action among his workers.

How to make his workers efficient.
How to have a good program every Sunday.
How to keep his Sunday-school records.
How to win the lost to Christ.

RESTATEMENT FOR REVIEW AND EXAMINATION

Place of Officers in all Organizations

1. *The Superintendent's Personality*

(1) Executive ability.
(2) Information.
(3) Common sense.
(4) Aggressiveness.
(5) A passion for souls.

2. *Some General Duties*

(1) Unifying the workers.
(2) Training the workers.
(3) Meeting the teachers.
(4) Securing denominational alignment.

3. *Planning His Program*

(1) Have definite purposes in view:
(a) Real teaching, (b) worship, (c) training, (d) entertainment.
(2) Reach and hold the people.
(3) Take time for it.

4. *Sunday Morning*

(1) Open and close on time.
(2) Carry out the program.

V

GENERAL OFFICERS—THE PASTOR AND OTHERS

THE superintendent who does not have a true yoke fellow in the person of his pastor is always handicapped. One is the *executive leader* and the other the *inspirational leader,* but both must lead.

Dr. W. E. Hatcher in that excellent book, "The Pastor and the Sunday School," gives these special words to the country pastor: "For him I cherish a reverential affection. He stands at the fountain from whence flows the purest material that goes to make up the Christian civilization, and which is largely the conservative force in our city churches. Above all others he ought to be a living and animating force in his little school. The coming of the pastor ought to be the sunlight of heaven to that school. The smile on his face, the cordial handshake, his buoyant words, his whole personality, next to the Holy Spirit, ought to constitute the crowning glory of the school."

The pastor in many country Sunday Schools is present only once a month, and many pastors seem to think this precludes any definite activity. The

reverse of this is true. The very fact that he cannot be there every Sunday puts on him the responsibility of doing his very best when he is there. He ought to have a conference with the officers and teachers every time he goes. This can be done Saturday night, Sunday morning before Sunday School, or Sunday afternoon. This vital touch gives unity, vision and enthusiasm to the workers.

The success of a pastor's ministry is largely bound up with the success of his Sunday School. If he brings his Sunday School to a high degree of efficiency he will find in all church activities real success. Evangelism will mark his ministry. Trained men and women will be found to do all kinds of work. There will be loyalty to all worthwhile enterprises.

The attitude of the pastor will largely determine the kind of a school he will have.

(1) The *hostile* pastor will have no school at all. Note any denomination that is hostile to the modern Sunday School and you will find it dying. The same thing is true of any local church. Hostile pastors are rapidly diminishing in number and cannot too soon disappear altogether.

(2) The *indifferent* pastor will have an inefficient Sunday School. It is painful to know how many of these we have. Over twenty-five per cent of country churches have no Sunday Schools at all. Their pastors are hostile or indifferent. Then again this indifferent class allow their schools to

close for several months in the winter time.

(3) Another kind is the *ignorant* pastor. He may not be ignorant of the Bible and of men and things, but he is ignorant of the claims and methods of the modern Sunday School. He has read no recent books on the Sunday School. He attends no institutes, conventions and assemblies. He simply does not know how to put life into his Sunday School, and of course he cannot do what he does not know how to do.

(4) *The co-operative and sympathetic* pastor is the one who is going to show that he is a real leader in the Sunday School. He will not be officious on Sunday morning, for that is not where he does his best work, but he will be present on time. He will give a hearty welcome to every one. He will study conditions and needs, and in the right way and in the right place he will make suggestions to each worker or all together, as to how to meet these conditions and needs. He will not, in the presence of the pupils, correct an error made by a teacher.

The pastor will give every encouragement possible to the school as a whole and at the preaching hour will present the claims of the Sunday School to the entire congregation. At least once a year he ought to preach on the place of teaching in the work of the church. The best time for this is immediately after the officers and teachers have been elected for the ensuing year. He can well afford to have them stand before the congregation and ask

the people to co-operate with them in every way possible.

Teacher training must be carried on in every church that really measures up to its duty in its Sunday School. The pastor is dean of the faculty. He is the teacher of the teachers. He may not be able to be present every time they meet, but once or twice a month he can meet them, give them such instruction as he can, find out what they have done and encourage them in what they are doing.

A pastor with vision and intelligence can do about what he wishes in the Sunday School. A case in point is that of a young man who was just from college. He took the course in Sunday-school pedagogy in the college. He became pastor of a country church established in 1727. It had once-a-month preaching in an old one-room church building. There were nearly 300 members and a Sunday School of sixty, and this a mere drag. He began to use his vision of what a Sunday School ought to be. In three years the church had gone to full time preaching, had built a splendid building with nine classrooms and an elegant auditorium. The Sunday School reached the Standard of Excellence and the entire church was throbbing with life and power.

Another is even more striking. It was a very weak church in membership, in wealth and general culture. The pastor began his Teacher-Training class, both in Normal study and a Reading Course.

Some classrooms were soon built and later others were added. The school grew to be practically perfect in reaching its constituency. A recent letter in general correspondence gives these facts:

"My census shows that in this community (four miles every way) there are 253 who are either Baptists, prefer the Baptist Sunday School, or else have no preference. This includes Cradle Roll also. Our Sunday-school roll is now 298, made up thus: Main school 199, Cradle Roll 30, Home Department 69. You wonder how we can make 298 out of 253. Easy. Our Sunday School is just the livest thing in ..... county, and we have people come from other communities here who leave their own denomination to come."

The school has reached a high degree of excellence and maintained it for four years, and the church has gone from once-a-month preaching to full time. These cases could be multiplied again and again.

2. *The Associate Superintendent.* This is a new name to many. This officer is often called assistant superintendent, but he does not assist. He only takes the place of the superintendent in his absence. An assistant is a subordinate; an associate is a co-ordinate. We need a man here who has some real duties of his own every week, whether the superintendent is present or absent. Of course he serves when the superintendent is absent.

There are many things he can do, but possibly

the most helpful service is as superintendent of membership. In other words, his specific duty is to see that every one is won for the Sunday School and kept there. To do this he should be in charge of the religious census and the follow-up canvass. He ought to have a complete record of the constituency of the Sunday School, and of course this means of each class. He ought to keep in close touch with what is being done by each teacher in bringing in the unreached. He ought to keep well informed regarding the absentees.

Assuming these responsibilities in no way trespass upon the duties of the superintendent. He only becomes an active co-worker in the matter of membership. He may also assume other duties agreed upon in the workers' Conference.

3. *The Secretary* keeps the records. The Six-Point Record System has already been commended. The country Sunday School and every class in it can easily and effectively use this system, using class books rather than cards. As a matter of Sunday-school history, these records ought to be carefully kept, but it is unnecessary to read the full record every Sunday.

The secretary ought to have a ruled blackboard or a record board with movable letters and figures for giving a summary of the report. The people can remember a few outstanding facts, but not the details of what happens every Sunday.

The Secretary will order the literature. This

ought to be done the first of the last month of each quarter. When it arrives he should turn it over to the librarian, who will distribute it.

4. *The Treasurer* handles the money of the school. He ought to be able to do more than merely receive and disburse money. He should really be thoroughly familiar with every interest fostered by the Sunday School. Great causes like Missions, Orphanages and Christian Education, are presented in special programs. If the treasurer is thoroughly informed on these matters he can really become a superintendent of Missions and Beneficence in presenting the claims of these objects.

In many very small schools the work of secretary and treasurer may be done by one person.

5. *The Director of Music* leads the singing. Great emphasis should be put on this feature of the work. In a well-ordered Sunday School about one-fourth of a session is used in singing. The business of the director is to see that this feature is duly magnified and dignified. The right kind of singing has a fine educational value, but more important than this, it is worshipful. It cannot be either educational or worshipful unless the right spirit or atmosphere is created. No officer of the Sunday School can be more useful than the one who can train the school in song and have rendered the right kind of singing.

It will be necessary to have a plenty of the right kind of song books and a definite time for practice,

and this time ought not to be during the Sunday-school hour. If there is not preaching every Sunday a half hour immediately after Sunday School can be used to learn the new songs. This will not be necessary more than once a month. Before Sunday the director ought to select his songs. Let him know the lesson, and, as far as possible, use songs appropriate to the lesson. He ought to give the number of these songs to the superintendent before the Sunday School opens, for it is the latter's business to announce them.

6. *The Organist or Pianist* will co-operate in every way possible with the director. Both of these ought to be always on time, for the Sunday School cannot open right without them. She should see that the instrument is kept tuned, of course at the expense of the Sunday School.

7. *The Librarian* should be elected whether there is a library of books or not. The secretary will turn over to him all the literature. There should be a suitable place to keep this. He will keep here all papers and periodicals that are weekly or monthly. He will have charge of the song books and Bibles owned by the Sunday School. These should be distributed before the Sunday School opens and taken up again at the close. It may be possible to start a library of books for the school. There certainly should be ten to twenty-five volumes in a "Workers' Library" for the officers and teachers. If these good people are willing to do

the work of the school, certainly the church ought to furnish them the right kind of tools with which to work.

8. *Departmental Superintendents.* So few country Sunday Schools are large enough to have departmental organization that these officers are not discussed here. There are entire books given to these subjects. If your school has four or more classes in any department, secure the book on such a department and organize it on the basis of agreed upon plans.

RESTATEMENT FOR REVIEW

1. *The Pastor—Inspirational Leader*

(1) His attitude—hostile, indifferent, ignorant, co-operative.
(2) Trains his officers and teachers.
(3) Can do what he wants to do.

2. *The Associate Superintendent—Enlarges Membership*

3. *The Secretary—Keeps Records*

4. *The Treasurer—Handles Money*

5. *Director of Music—Trains and Develops in Song*

6. *Organist—Co-operates with Director*

7. *The Librarian—Cares for Books and Literature*

VI

ELEMENTARY CLASSES AND DEPARTMENTS

THE general organization of a Sunday School has already been discussed, and plans for reaching the people have been studied. In every school there are three groups of people: the children, the teen age, the adults. It is now well to study the organization and activities of each of the groups. This is done under the subjects "Elementary Classes," "Advanced Classes" and "Organization for Senior and Adult Classes."

Closer study will reveal the fact that children from mother's arms to the teen age naturally fall into four groups. First, the baby in the home, then children of pre-school age, children of early public school age, and children of later school years. These children have different characteristics and cannot be taught alike. Recognizing the fact that God has graded them, let us accept His workmanship and provide for them according to their needs. They are grouped as follows:

I. ORGANIZATION

Cradle Roll .....Birth to 3 years
Beginners .....4 and 5 years
Primaries .....6, 7 and 8 years
Juniors .....9, 10, 11 and 12 years

1. *The Cradle Roll* is the link which binds the home and church school together. The first four years of a child's life are the most impressionable and the most important. Memories of these years will always pull either upwards or downward. Since this is true, the home and church should work together in throwing around the child an atmosphere of religious nurture and Christian training. Through the Cradle Roll parents feel a deeper responsibility concerning the spiritual training of their children. In many cases the home has been won to Christ through the instrumentality of the Cradle Roll. The Cradle Roll worker can put the pastor in sympathetic touch with the home, furnish the teacher of smallest children a list of those whom she may expect in her class. The possibilities of the work are almost limitless. It can mean child study, child welfare, mother training, evangelism, and everything.

2. *The Beginners Class* is usually composed of children four and five years of age, but in some cases other children will belong to this class also. In many homes everybody goes to Sunday School. The children who are still on the Cradle Roll, but

who attend Sunday School may be grouped in the Beginners Class, and the non-reading six-year-old children may remain in the class. These little children come to us from their home world restless, dependent, timid, self-centered, with attention flitting where curiosity leads, but loving and trustful. They come with few impressions on their minds, and it is our blessed privilege to make impressions which will endure through time and eternity.

3. *The Primary Class* is composed of children six, seven and eight years of age. If there are children enough there should be a class for each age. These children come to us with most of the characteristics of the beginners, and with some new ones. They are growing in mind and in body, and are very active. They are developing independence and self-confidence. School life has broadened their world, ideals are being formed and habits fixed. We should meet them with loving sympathy and be prepared to build into their lives just the things they need.

4. *The Junior Classes* are composed of boys and girls nine, ten, eleven and twelve years of age. There should be at least two classes of these ages, one for boys and one for girls. If it is possible to have more classes, group the younger boys and older boys, younger girls and older girls. Juniors are like tornadoes or steam engines or anything else that suggests uncurbed energy. The Junior is the animated question mark. He wants to know

all the five "W's"—who? what? where? when? why? Shall we expect to teach them as if they were in that class of grandfathers? Or shall we provide for them to be "doers" and not "hearers" only? This is the time of the greatest evangelistic opportunity and we must make conditions favourable to save a soul plus a life.

5. *Teachers and Helpers.* There should be a Cradle Roll superintendent whose duty it is to seek out, enroll, visit and keep in touch with the babies of the community, gathering them into the school when they are old enough to enter. She should have as many helpers or visitors as her work demands.

There should be a teacher for each class who is to remain in charge of that grade from year to year, that through study and practice she may become expert in teaching pupils of that age. If the regular teacher is experienced and capable, young Christian girls could serve as substitute teachers and helpers.

II. EQUIPMENT

Where is the child's place in the Sunday School? Is it on a high bench where, in spite of the needles and pins in his dangling feet or his tired back, he is expected to sit still? Or will we make as good preparation for his religious training as we, as citizens, are making for his intellectual training in our public schools?

1. *For the Cradle Roll* we need a wall roll on which the names of the babies are enrolled. This roll may be a large heart with a tiny heart attached for each new name or a miniature cradle or something else suitable. The only requirement is that it be beautiful and dainty. Membership certificates for the home, birthday cards, a record book, which is to be kept by the month rather than alphabetically, and promotion certificates constitute the needed equipment.

2. *For the Beginners and Primaries.* "Round-eyed, quick to hear and eager to touch, he is busy absorbing the world about him," so every possible distraction of sight and sound and physical discomfort must be shut out, that the teacher may have full opportunity to teach him the beautiful stories of God's love and care. To accomplish this a large separate room is needed, with solid walls, so that the children can sing their songs and not disturb other classes of the school.

Comfortable seating is the second requirement. Small chairs about ten inches high for Beginners and twelve inches for the Primaries should be secured. A blackboard, wall hooks for hats and wraps, pictures hung low, a table with a locked drawer for lesson supplies, a vase for flowers and a piano or organ are essentials to do the best work.

If it is not possible, at present, to have the separate rooms, keep the ideal in mind and provide, as a temporary arrangement, at least a cur-

tained corner. Have the curtains of one color. Dark brown or soft green or unbleached domestic sheeting are suitable. If preferred, folding screens may be used.

When chairs are not obtainable, have benches made the right height and width for the children. These should be arranged in a quadrangle, away from the wall, so the teacher can control the situation, inspect the handwork, and the children can have space for marching.

The child is impressionable, and all that he sees becomes a part of him. Shall we not seek to have his surroundings teach the beauty and holiness of religion?

3. *For the Juniors.* A separate room should be provided for the Junior classes also. Each class should be seated in chairs with the teachers around a long table on which are laid the blackboard and the maps. On the table each pupil should have his notebook and pencil and his Bible.

If not in a separate room, all the Junior classes should be seated in the same part of the Sunday-school room with screens or curtains around all the classes and between each class. Boards hinged to the backs of the benches may serve for the pupil to lay his material for writing outlines and answers, and for drawing maps. Such work should be frequently done.

It is impossible to do the best work without separate rooms. Write your denominational Board

for economical plans for remodeling a one-room church building to meet the needs and requirements of the children. They are our hope for the future. Surely they deserve the very best we can provide for them.

III. MATERIAL

The International Lesson System provides both for a uniform and a graded system of lessons. Any Sunday-school Board issues lesson helps for each course of study. While many schools are continuing to use the uniform lessons which have been made more adequate by the addition of supplemental memory work in the back of the quarterlies, an increasing number of schools are putting in the graded series of lessons, especially in the Beginners and Primary classes, because the Bible material of these lessons is chosen to suit the spiritual needs of little children in each stage of development. It can be assimilated at each particular period, and thus the foundation for strong Christian character is laid.

The use of the Beginners and Primary graded course for even the smallest school because it is well adapted to the understanding of little children. Use for one year the first-year Beginners lessons, alternate the next year with first-year Primary lessons for the smallest children, and use the second-year Primary lessons, followed by third-year Primary lessons, for the class in such a school. Large

pictures to match the lesson stories may be ordered also.

Where it is not possible to have more than two classes of Juniors, we recommend the continuance of the uniform lessons with emphasis on drilling each week on the additional memory work in the back of the quarterlies. This can be made the basis for promotion with honour.

Another requisite is an Improved Record Book. In addition to space on each page for all necessary information about the pupil, provision should be made to grade each one according to the six-point record system. For Beginners and Primaries it should be adapted to four points: attendance, on time, offering and memory verse. For Juniors two more points should be added: bringing Bible and attendance at the last preaching service. This system of records will do much for the efficiency of the Sunday School.

IV. PLANS

We have studied organization, equipment and material for the children's department of the Sunday School, but in every undertaking it is necessary to "plan your work and then work your plan." Let us now think together of some plans for these classes.

1. *Cradle Roll.* The Cradle Roll worker should make this her first and highest work. She should be a loving, tactful, consecrated woman, for it is

the personal touch that counts in this work. The psychological moment for securing a baby for the Cradle Roll is before his age can be reckoned in months or even weeks, for it is gratifying to parents to feel that their child's advent is widely heralded. Likewise, the psychological moment for a birthday call or card is on a baby's birthday—not a day or two after.

Annual Cradle Roll Day comes in May or June. Fathers and mothers have reserved seats in response to the dainty invitations which have been sent out during the week. The church should be decorated with flowers and a well-planned program presented. For further information and plans see Cradle Roll leaflet.

2. *For Beginners and Primaries.* The entire session for these classes should be in their separate rooms with a program planned. Give to the children a service of worship and instruction which is adapted to their needs. Life and freshness may be added by making use of the changing seasons and special days. Make use of their interest in home and nature, school and friends.

The opening exercises might be conducted with the Beginners and Primary classes together, but separate them for the lesson period.

3. *Juniors* want to be doing something all the time. The teacher who succeeds will recognize this characteristic and keep their ears, eyes and hands busy. This is the golden memory period of

life. Store the mind with choice passages from God's word, drill in concert and individually. Fortify against later temptations by hiding the Word in their hearts.

This is the period of greatest evangelistic opportunity, and every effort should be directed toward winning them to Christ before they leave the Junior classes.

Class organization may begin in a very limited way with the Juniors. The management should be in the hands of the teacher and the activities of the class directed by him.

4. *General.* As a means to rally interest on the part of both children and adults, an annual Children's Day should be observed.

In order to keep the school graded, it is necessary to observe an annual Promotion Day, which comes the last Sunday in September. The Juniors who are thirteen are promoted to the Intermediate classes; the Primaries who are nine are promoted to the Junior classes; the Beginners who are six are promoted to the Primary and the babies who are four are promoted to the Beginners class.

Teachers of childhood have the greatest opportunity in the world. How important then that they should have skilled hands and warm hearts. Sunday-school teachers should study in order to be "workmen that need not to be ashamed." To this end each teacher should have a normal course diploma and be working toward that goal.

Special study should be given to plans and programs for Cradle Roll, Beginners and Primary workers and to manuals which deal specially with work among Juniors. God is giving to the teachers of children the sacred privilege of helping Him fashion immortal souls for eternal life.

"More than our best we cannot give;
Less than our best we dare not give."

RESTATEMENT FOR REVIEW AND EXAMINATION

I. *Organization*

1. Pupils:
   (1) Cradle Roll, (2) Beginners, (3) Primaries, (4) Juniors.
2. Teachers and Helpers.

II. *Equipment*

1. Cradle Roll:
   (1) Wall roll, (2) Membership certificate, (3) Birthday cards, (4) Record Book, (5) Promotion certificates.
2. Beginners and Primaries:
   (1) Separate room or curtained corner, (2) Chairs or small benches.
3. Juniors:
   (1) Separate room or curtained section, (2) Tables or hinged boards, (3) Blackboards and maps.

III. *Material*

(1) Uniform or graded lessons, (2) Teacher's book, (3) Bible stories and pictures, (4) Record books.

IV. *Plans*

1. Cradle Roll:
   (1) Sunday morning in Beginners Class, (2) Birthday cards, (3) Baby Day annually.
2. Beginners and Primaries:
   A suitable program.
3. Juniors:
   Bible drills, map studies, memory work, evangelism, class organization.
4. General:
   Children's Day, Promotion Day, Teacher's Training.

VII

ADVANCED CLASSES AND DEPARTMENTS

ADVANCED classes include all classes or departments above the Juniors. All now know the proper groupings, but as a review they are named once more:

Intermediates—13 to 16 years of age.

Seniors or Young People—17 to 24 years of age.

Adults—25 years and over.

Home Department for those who cannot, or will not, go to Sunday School.

In large Sunday Schools each of these groups will need complete departmental organization, but so few country Sunday Schools are large that no discussion of such organization is given here.

I. OFFICERS

It is doubtful whether we need any general officers. Every class ought to be organized. There will be two or three officers in each Intermediate class and five to eight in each Senior and Adult class. With these in close touch with the general officers of the Sunday School there ought not to be any lack of efficiency because enough people are not at work.

The work of class officers will be discussed in the next chapter. There really ought to be some uni-

fication of effort in solving the problems in these classes. The Associate Superintendent could do this if the work is assigned to him. He takes on no new office, but is given a real task to do. There is no danger here of "crossing the wires" or getting too much machinery.

If the general Superintendent will get this co-operation from his associate among the advanced classes and similar co-operation from some real leader among the teachers of elementary classes, he ought to meet every need of general administration in any country Sunday School.

II. THE INTERMEDIATES

The ages of this department are thirteen to sixteen years. Some one has said "this department has earned for itself the title, 'The Department with a Hole in it,' and through that hole bright boys and girls have been dropped in multitudes." Recently, the author was in a village Sunday School. Only one Intermediate boy was present, and he was the pastor's son. Inquiry was made regarding this condition. The general opinion was that there were no boys in the village of this age. A census taken that afternoon showed fifteen other boys of Intermediate age who logically belonged to that Sunday School.

Most Sunday Schools are disposed to neglect these boys and girls. They either plan for them to remain with the Juniors or go up with the

Seniors. They do not fit in either place, and the result is they quit Sunday School. The prefix "inter" means between, and in this case they are in the zone between childhood and manhood and womanhood. They know this, but many Sunday-school officers and teachers have forgotten it. In not having special classes for them, Sunday Schools are "freezing them out."

By all means make a place for them. They are worth saving for the Sunday Schools and churches. If possible separate the boys and girls in the classes. At this age of rapid growth they are awkward, self-conscious, and timid. They disdain the Juniors because they are smaller. They cannot fit into Senior classes because of great difference in characteristics and needs.

1. *Class organization* is begun with Intermediates, but is not so extensive and complete as with Seniors and Adults:

(1) *The president* presides at the session of the class, both on Sundays and at any week day sessions. He plans such activities as seem likely to bring blessings to the class. These activities are both social and religious. There may be a vice-president to act in the place of the president in his absence.

(2) *A secretary-treasurer* keeps the records of the class and receives and disburses all money collected in the class. If the Six-Point Record System is used he marks each member of the class on

attendance, punctuality, Bible bringing, studied lesson, offering and preaching attendance. Of course the report is made to the Secretary of the Sunday School.

2. *Class schemes* are offered to all Intermediate classes. These boys and girls had rather be called by a name than a class member. Besides a name they want a class pin, colors, motto, aim, verse and song. They can also buy class pennants with their name. Several schemes are offered. Others can be secured by writing any Sunday-school Supply house.

(1) For Boys:

Name: VOLUNTEER BAND.
Colours: Red, white, blue and gold.
Motto: "Know; give; go."
Aim: To serve Him in needy places.
Verse: "Here am I, send me."
Song: "I'll be a Volunteer," or "Here am I, send me."—(Isaiah 6:8.)

Name: OVERCOMERS.
Colours: Light blue, green and gold.
Motto: "Let Us Go Up at Once."—(Num. 14:30.)
Aim: To help one another overcome temptation.
Verse: "Take the shield of faith."—(Eph. 6:16.)
Song: "Loyalty to Christ."

Name: GIDEONS.
Colours: White, gold and dark blue.
Motto: "Every man in his place."
Yell: "The sword of the Lord and of Gideon."
Aim: To be in place, on time, Bible in hand, for service.
Verse: "Let your light so shine."—(Matt. 5:16.)
Song: "Stand Up for Jesus."

(2) For Girls:

Name: TRUE BLUE GIRLS.
Colours: Blue, red and gold.
Motto: "Called, Chosen, Faithful."
Aim: To be true witnesses.
Verse: "I have chosen you that ye bring forth fruit."—(John 15:16.)
Song: "Who is on the Lord's side?"

Name: ALWAYS-READY CLASS.
Colours: White and yellow.
Motto: "Those that were ready went in."
Aim: To enter every open door of service.
Verse: "I say unto you, 'Watch.'"
Song: "When Jesus Comes to Reward His Servants."

Name: Daughters of Ruth.
Colours: Light blue and gold.
Motto: "Working or gleaning, as He bids."
Aim: To do cheerfully the duty of to-day, however humble.
Verse: "Where hast thou gleaned to-day?"—(Ruth 2:1.)
Song: "Bringing in the Sheaves."

Cuts of Class Pins are here used by courtesy of the Baptist S. S. Board.

3. *Class activities and aims* should be duly emphasized. These boys and girls can do things. If a Sunday School fails to give them an opportunity they will lose interest. Here are just a few things they can do: Support an orphan, pay salary of a Bible woman in foreign lands, correspond with a foreign missionary, become members of a mission study class, study Sunday-school teacher-training books.

Every class should aim to reach some class standard. You can get a copy from any Sunday-school Board. A few things to be aimed at are: The class properly graded, the classes not too large—not over fifteen—a separate classroom, a good record system, a teacher well trained for work, an offering every Sunday for objects fostered by the school.

4. *The teacher* is the real source of power in an Intermediate class, and yet more teachers fail

in this department than in any other. The boys of the class are often said to be "climbing fool's hill." The girls are at the "giggling age." The "bigoty" boys and the "silly" girls cause many teachers to become discouraged and quit. This is the real crisis in most lives. The teachers, men for boys and women for girls, ought to study adolescence till they know it and then with prayer and work save the big boys and girls for the Sunday School.

III. SENIORS AND ADULTS

The needs of these two departments are so nearly alike that practically all books on organized class work discuss them together. Work for enlisting and utilizing men and women in Sunday School is of recent origin. The modern Sunday School began 140 years ago. For nearly a century it was almost exclusively for children. Prior to thirty years ago no extensive effort was made to get men and women into the Sunday School. The real movement in this direction is barely fifteen years old.

Relatively very few men and women go to Sunday School. Take a religious census in almost any territory and you will find Seniors and Adults unenlisted in Sunday School twice as numerous as in all other departments. This condition is even more marked in country Sunday Schools. The reason for this is the poor organization and equipment in these schools. Men and women "do

things" all the week, and if they go to Sunday School and find "nothing doing" they will not return. The fact is they themselves are to blame for these conditions. Their Sunday Schools are just as good as they make them.

1. *Church members* have a special call in such conditions. No one else is responsible for any failure in a church. Adequate plans for class activities are offered, and literature is available sufficient for all needs.

A careful survey will show barely thirty per cent of the church members in Sunday School. There is a special call to the unenlisted. Church members ought to go to Sunday School for two reasons:

(1) *For what the Sunday School will do for them.* It will ally them with the teaching function of their church and in this give them a plan of systematic Bible study which every one needs in addition to his devotional Bible reading. It will give them vision in the Lord's work and furnish them training in all kinds of Christian service. A careful study of almost any church will reveal the fact that the real workers received their Bible knowledge in the Sunday School. It will furnish the finest of Christian fellowship and an opportunity for public worship every Sunday in those churches that have preaching only once or twice a month. Parents will find the Sunday School a valuable help in the religious training of their children.

(2) *For what they can do for the Sunday School.* Practically everything in a Sunday School must be done by the church members. A suitable building and equipment must be provided. The wisdom and counsel necessary for a proper conducting of the Sunday School must come from church members. If the Sunday School is conducted in a businesslike way church members must do it. Of course all officers and teachers must come from this source, and if souls are won church members must be the winners. Why should a few and not all be in this work?

2. *Organized classes* constitute the only effective way to reach and hold men and women in the Sunday School. These people are busy all the week. They already know much of the Bible. Something must be done to relate this knowledge to their lives. The activities of a well organized class will meet this situation. The matter will be discussed in the next chapter.

IV. THE HOME DEPARTMENT

The Home Department is for people who cannot or will not go to Sunday School. They are the "shut-ins" and "stay-outs." This includes mothers with small children and other home cares, sick people, those infirm on account of age, and a few with no conveyance for travel who live too far from the Sunday School to walk. Thousands of such people in the country are in full sympathy

with the Sunday School and would attend but for physical conditions named above. Such people are invited to become members by agreeing to study the lesson at least thirty minutes a week.

The officers of a Home Department are a superintendent and visitors. The former is in charge, and calls to his aid as many co-workers as are needed. Of course every member of the local church ought to be invited to join the main school or this department. Then all others in the community not already in some Sunday School belong to the constituency of the Home Department. A religious census is the best way to get this information.

After the enrollment of the department is complete the organization can be perfected. The superintendent can also act as a visitor. He will select enough visitors not to make the work too heavy for any worker. Never give a visitor over ten people. He will give to each member a lesson help—a quarterly used by the school—or better, a Home Department Magazine. These visitors will then call near the end of each quarter to give new literature and blanks for next quarter. Of course the members of the department will be visited as often as necessary on account of sickness, sorrow, or anything else calling for the service due from a Christian worker.

The equipment is very simple. The literature has already been named. An enrollment card

ought to be signed by each member and then a simple certificate of membership should be given by the visitor. Furnish also an envelope for any free-will offerings during the quarter. These have blanks for keeping a complete record of lessons studied, offerings made and attendance at Sunday School. Each visitor has a blank form for enrollment of group and quarterly reports to the superintendent. The latter has a blank for making his quarterly report to the Sunday School.

A class may be conducted at the church on preaching Sundays. Many members of the Home Department make special effort to attend preaching. They drift into other classes or sit around waiting for preaching. If there was a special class for them many would ultimately become regular members of the Sunday School.

An open door of opportunity is offered to every country Sunday School in the Home Department. A larger part of the constituency of a country Sunday School is logical material for the Home-Department than in cities and towns. The "shut-ins" would welcome such a relationship. The author knows one country Sunday School that had won to the school every member of the church except one crippled woman. Home Department material was secured for her so that every one might be a Sunday-school pupil. The school was happy, and so was the woman.

RESTATEMENT FOR REVIEW

1. *A Superintendent Over All Classes*

2. *Intermediates*

(1) Importance—great losses.
(2) Class organization.
(3) Class schemes.
(4) Class activities and aims.
(5) The teacher.

3. *Seniors and Adults*

(1) Few men and women in Sunday School.
(2) Special call to church members.
(3) Effectiveness of organized classes.

4. *The Home Department*

(1) The officers.
(2) The equipment.
(3) A class in Sunday School.
(4) An open door of opportunity.

VIII

SPECIAL ORGANIZATION FOR SENIORS AND ADULTS

EVERY country Sunday School ought to have two or more organized classes. There are enough people to furnish the membership of these classes, and enough intelligence and executive ability to do the work necessary to success. If the school is very small the best that can be done will be a mixed class for the young people and another for the more mature people with men and women in the class.

In schools of larger membership there will be a need for three or more classes, drawing the lines by age. Let all young people to about thirty years of age be together. Separate the sexes when possible.

The value of organization in these classes is no longer a question. Men and women were never reached in any large way until the coming of organized classes. Now there are possibly 2,000,000 men and women in organized classes in America. There is an appeal for adults in organization. They become real doers of the word and not hearers only. Some plans are presented, and complete details may be secured in books and tracts.

1. *Class names and schemes.* There are many suitable names for these classes, but the name is not half so important as the right objective and spirit in the class. The name may be entirely local in its meaning. A unique class in a country church was found recently. The men were not in Sunday School. The pastor put on a campaign for the men, and he won the landlords and tenants, the hired men and all the others near enough. They named themselves "The Scrap Iron Class," and they were being welded together for the Lord. The entire class scheme was as follows:

Name: The Scrap Iron Class.
Aim: To reach the unreached.
Song: "Will You Be a Volunteer?"
Verse: "Go out into the highways and hedges and compel them to come in."

Two other class schemes are given:

Name: Berean (young men).
Colours: White, nile-green and gold.

Motto: Acts 17:11.
Verse: "Search the Scriptures."—(John 5:39.)
Aim: To behold the wondrous things out "of Thy Law."
Song: "Break Thou the Bread of Life, Dear Lord, to Me."

Name: FIDELIS (young women).
Colours: Old gold and black.
Motto: "Be thou faithful unto death and I will give thee a crown of life."—(Rev. 2: 10.)

Aim: Every member of our class a Christian.
Verse: Daniel 12: 3.
Song: "Will There Be Any Stars in My Crown?"

Here are some other names in general use:

For young men—Baraca, Boethian, Agoga.
For young women—Philathea, Amoma, Euzelian.
For mature men—The Bible Class, the Adult Class.
For mothers—T. E. L. (Timothy, Eunice, Lois), Alathean, Dorcas Class.

The publishers will furnish, on request, complete class schemes for all these.

2. *A constitution* something like the one given below will be adopted. Of course every class may make such changes as may be necessary.

ARTICLE I. NAME

The name of this class shall be "The ..... Class" in the Sunday School of the ..... church."

ARTICLE II. PURPOSE

The purpose of this class shall be to study the Bible, to foster fellowship, social and religious, and to render service through the church for increased efficiency.

ARTICLE III. MEMBERSHIP

The class shall consist of (show whether the class is for young men, young women, men, women, or a mixed class). Names of persons desirous of becoming members will be formally proposed by any member of the class, and upon vote of the class will be declared members.

ARTICLE IV. OFFICERS

The officers of the class shall be as follows, each being in charge of the business stated after his name:

1. President—Management.
2. First Vice-President—Enlargement.
3. Second Vice-President—Fellowship.
4. Third Vice-President—Religious work.
5. Secretary—Records; Literature.
6. Treasurer—Finances.
7. Reporter—Publicity.
8. Teacher—Teaching the Lesson.

ARTICLE V. ELECTION OF OFFICERS

The officers shall be elected by the class, except the teacher, who shall be elected in the same way in which other teachers in the school are elected.

ARTICLE VI. CLASS MEETINGS

The class shall meet every Sunday for Bible Study, in connection with the Sunday School. Meetings for business shall be held at least monthly.

ARTICLE VII. RELATION TO THE SUNDAY SCHOOL

The class shall be, in the fullest sense, a part of the Sunday School, submitting to necessary regulations, giving to promote the interests of the school, and sitting with the school in the opening or closing exercises, or in both.

ARTICLE VIII. RELATION TO THE PREACHING SERVICE

This class shall heartily and loyally support the preaching services of the church, urging all its members to attend the same, and co-operating in every way possible with the pastor.

ARTICLE IX. AMENDMENTS

This Constitution may be amended by a majority vote at any business meeting of the class, provided notice of such amendment has been given at a previous business meeting of the class.

3. *The officers and their duties.* These officers have just been named in the tentative constitution. It will be impossible here to discuss all their duties. The book, "Building the Bible Class," by Mr. Strickland and Mr. McGlothlin, furnishes one

of the best discussions. A briefer discussion is in tracts offered free to those who ask for them.

No one knows better than the author that in some very small Sunday Schools the complete plans cannot be carried out, but he gives here some duties of all the officers of a class that is completely organized. Following the naming of these duties he will show how the work of two officers may be combined into one.

The President presides at all sessions of the class on Sunday or week days. He plans for every interest of the class. He should be willing to give some time in studying for efficiency and in doing necessary things. He ought to study a recognized authority on rules of order, so that he may preside with ease and skill. Of course he ought to be familiar with the whole plan of organized class work so that he may secure the full co-operation of all the other officers. He will be on time at Sunday School with a worth while, but brief, program for the class.

The First Vice-President ought to know the name of every one who ought to be in the class and use every means possible to enlist him and keep him. He will use all members of the class to help him. To do this work effectively will require definite and persistent effort. The old "sheet lightning" appeal for everybody to bring somebody else to Sunday School will never build up a class. The First Vice-President will co-operate with the re-

porter and in many small schools one person can hold both offices. It is just as important to look after absentees as it is to seek new pupils. Sunday Schools have lost more seniors and adults than they now have in them.

The Second Vice-President on Sunday greets the members of the class and lets them know he is glad they are present. During the week from time to time he will arrange some kind of social gathering. Sociability does not save souls, but it often protects those souls against social conditions that would damn them. Christian homes may be used for these meetings. The schoolhouse and the church may be used too. The social life of every country community could be enriched if these class officers would co-operate. Have a musical program occasionally. Bring together the phonograph records of the neighbourhood and get the best that all have. If your community would only buy a good stereopticon, slides could be secured for a nominal rental and Mission Boards would send you all you want for transportation charges. Why not have some literary evenings of reading, debates, and other things?

The Third Vice-President is in a large measure a spiritual leader of the class. He will use the class for soul-winning in the class, the Sunday School and the community. There will be no publicity in this. He can invite the devout members of the class in behalf of the unsaved members and

of those on the outside. The teacher and president should give this officer an opportunity occasionally to conduct a devotional service in the class. Of course these class vice-presidents will co-operate with all evangelistic efforts by the church. This officer will keep the class informed about mission effort in the state and world. In other words, in soul winning away from home.

The Secretary keeps the records of the class and makes his report to the secretary of the school. He will use the best system, and that is the Six-Point System. The best way is to use an individual record slip or envelope and post this in his record book at home. He ought to have a complete enrollment card of every member. This will show name, whether church member or not, his experience in Christian work and what he is willing to try to do. The secretary need not call the roll if the plan named above is used. This requires an unnecessary waste of time.

The Treasurer looks after the finances of the class. He receives the offering and turns it over to the Sunday-school Treasurer, except such a part as may be agreed upon to be retained for special class activities. Very few classes in country Sunday Schools will need any separate treasury. If special money is needed it will be raised as needed by a special offering. The treasurer will cultivate the grace of giving in the class.

The Reporter is the publicity officer. He does

everything he can to present the claims of the class to all who ought to be in the class. He co-operates with the first vice-president. As already said, one person may hold both offices in small Sunday Schools.

The Teacher's work will be discussed in other chapters.

Some possible combinations are named for schools which are lacking in members and talent. The teacher is the main spiritual leader, and can take over the work of the third vice-president. The first vice-president can do the work of the reporter and, as named, one person can be secretary-treasurer. This reduces the number of officers, besides the teacher, to four. Any class can find this many people who can do the work suggested. This will be a great blessing to the work and the workers. If every country Sunday School would put in training five to eight people for every senior and adult class, these schools would be revolutionized in efficiency in a decade.

4. *Some values* will be manifest in every organized class. As soon as the men and women of a community have been won for the Sunday School there will be noted a dignity in that school not seen before. The school is no longer a children's affair. The work has been so magnified that it wins more respect from people in the church and on the outside.

The organization assigns definite duties to all

class officers. Country churches are filled with people who are anxious to do something for the Lord. They are waiting for some one to tell them what to do and how to do it. Some young women in a country Sunday School recently asked the author what they could do. Some members of the class were officers and had duties. They were not officers, and nothing had been assigned them.

The class becomes a permanent factor in the Sunday School. It is no longer dependent for its existence on one person as formerly—the teacher. In this way the entire school, as well as the organized classes, is built up.

Class organization appeals strongly to young people. They are doing something themselves. They are no longer a mere "knot on a log" kind of church member. Putting them in definite training is carrying out the latter part of the great commission.

Some dangers may be expected. The enthusiasm of youth and the independence of maturity will both assert themselves along lines that may cause some troubles, but both these fine qualities may be properly guided to great usefulness.

Some classes will have so much business to attend to that the time for the teacher is cut short. This must be avoided. Transact the main business at some other time than the class period. This can be done Sunday afternoon, a week night or immediately following Sunday School, when there is

no preaching. These will be only occasional meetings.

There is a tendency in some classes towards an ultra-independence. An organized class is just as much a part of the entire school as a Junior class. There ought to be a perfect unity among all classes and departments, and any failure to have this injures the entire school. Opening and closing exercises ought to be with the main school and hearty co-operation with the school in offerings for causes of the denomination fostered by the school.

RESTATEMENT FOR REVIEW

1. *The Need for Organized Classes*

2. *Class Names and Schemes*

3. *A Tentative Constitution*

4. *The Officers and Their Duties*

(1) President—Management.
(2) First Vice-President—Enlargement.
(3) Second Vice-President—Fellowship.
(4) Third Vice-President—Religious Work.
(5) Secretary—Records; Literature.
(6) Treasurer—Finances.
(7) Reporter—Publicity.
(8) Teacher—Teaching the Lesson.

5. *Some Values of Class Organization*

6. *Some Dangers of Class Organization*

IX

SUGGESTIONS ABOUT SUNDAY-SCHOOL BUILDINGS *

THE discussion thus far has considered reaching the people, an adequate organization for the school and the classes with officers to care for them. It is necessary to have a suitable building in which to meet if the school is to be efficient.

FACING CONDITIONS

1. *Some difficulties* must be faced and overcome before country churches will have buildings adequate for the needs of their Sunday Schools. Country people have always been conservative and sometimes slow in taking to new things. This is true in lines of progress in matters purely agricultural. It takes a long time to change many of them to the best methods of farming. There must be conducted a campaign of education for better country church buildings.

2. *More pious than practical.* Some good people are more pious than practical when they think of new buildings for the Sunday School. They

* The figures mentioned in this chapter are grouped at the end of the chapter. Most of these cuts were loaned by the Baptist S. S. Board.

think of a Sunday School only as the work of the Lord, and forget that it is also man's work. God is going to do all for His people they will let Him do for efficient Sunday Schools, but one thing He is not going to do, and that is build houses for them. He will help the people to do this. Farming is God's work and man's too. The scientists say that ninety-five per cent of the energy expended in an average crop comes from nature—heat, light, chemical changes in the air through the leaves and in the soil through the roots. No one could persuade a real farmer to neglect furnishing his five per cent of energy in co-operation with God.

MAKE THE CHURCH BUILDING THE BEST

People reach conclusions largely from what they see. If a church building is unattractive, inadequate or untidy, they at once put a low estimate on the church and its work. Every one sees much progress in most country communities—better houses, better roads, better public schoolrooms, better vehicles, better home conveniences, and better farm implements.

Possibly ninety-five per cent of the country churches still worship in one-room buildings, and many of these unpainted and perfectly plain from a point of architecture. These buildings may be good for preaching or any kind of congregational worship, but they are not good for a teaching service. It is not necessary to argue the desirability

of having classes separated while teaching is being done.

Public school buildings are being greatly improved. The same children who have their minds trained in them go to Sunday School on Sunday for religious instruction. Physical comforts must be provided if right impressions are to be made. Church members and parents must be as loyal in spending money for adequate Sunday-school houses as they are as citizens in building houses for the intellectual training of their children.

Utility ought to be the main objective in planning a building for a Sunday School. This can be done, and still observe the appeal to the sense of beauty. Every plan suggested later in remodelling or building a new house will furnish a more attractive building than those with four plain walls.

MAKE THE BEST USE OF ONE ROOM

In a one-room church there ought to be some system in arranging the classes. Let the workers plan some system in this, considering convenience, attitude of pupils towards the work, and country traditions.

No separation of classes. Notice the floor plans in a subsequent paragraph on "The Use of Curtains." This is for a school of nine classes. The Beginners and Primaries are near the front where low seats can be provided. Then for preaching assemble the children here. This plan gives a tradi-

tional "amen" corner to the adults. It puts the shy Intermediates near the door and the tardy young men in a similar position. It surrounds the mischievous Juniors with Adults and young women.

If there are only five classes let the same general arrangement exist. The Beginners and Primaries will be in one class. Both sexes of Juniors, Intermediates and Seniors will be in the same class. Common sense will suggest other groupings to fit this general plan.

The use of curtains. No one would ever think of using curtains to beautify the interior of a church house, but thousands have added efficiency to Sunday-school classes by their use. Utility, and not beauty, should be a major objective. There is a right way and a wrong way to put up the curtains. Plans are offered for curtaining an entire auditorium. Only a part of this plan may be used.

The best way is to string the curtains on iron pipes. A plumber will furnish the material—small water pipes or gas pipes. Exact measurements must be made so as to cut the pipes to fit. If these are of considerable length they must be supported in one or two places. It is better to do this from the ceiling. Figure 1 shows a short section of this outfit. At the end is a floor flange with screw holes for fastening to window facing or better to frame work of the building between windows.

If pipes cannot be secured, use wire, but let it be strong and taut. At one end of the wire have a hook going through the wall of the building with several inches of "threads" on the end. Any blacksmith can make this. With wrench the tap can be "run up" until there is no sag in the wire. For hook, see upper part of Figure 2.

The arrangement of classes has already been mentioned for a one-room church with no curtains. Use curtains for the same arrangement. Two diagrams from a cardboard model are shown. Imagine that the roof of a one-room church has been removed and the walls of the church down to the supports of the curtains. Then think of being on an elevation looking down diagonally into the auditorium with all the curtains drawn. See this in Figure 3. There is a window in each class room. There is one longitudinal curtain and three transverse curtains, making eight rooms.

Now with this diagram study Figure 4. It is the same auditorium with all curtains removed and one side and one end of church removed. You see the arrangement of pews, aisles and pulpit as it is in many churches. The dotted lines show location of the curtains shown in Figure 3. Of course adaptations will have to be made in many cases. There is a difference in floor plan and number of windows, but a little common sense will enable one to make necessary modifications. With this arrangement any small school can be graded.

The material used may be as varied as the cloth-makers' art. Just as there are right ways and wrong ways to string the curtains, so there is the right material and wrong material for the curtains. Do not use a flimsy cloth. Do not use colours that will easily fade. Use good substantial material with fast colours.

REMODEL THE PRESENT HOUSE

There are thousands of good one-room churches. Many of these can be remodeled and become adequate to meet the needs of the Sunday Schools. It is impossible here to give every plan. Four suggested types of remodelling are given. These may be modified and other plans entirely different may be used.

1. *Inside the present building.* Figure 5 shows how Sunday-school facilities were secured.

This building was originally one large room with a vestibule extending across the front. By means of inexpensive partitions, rooms for Beginners and Primaries were secured at each end of the vestibule. A baptistry and rooms for organized classes were secured in the main auditorium. Curtained space indicated by the dotted lines was secured for Juniors and Intermediates. Not in exactly this way, but in some similar way which this may suggest, many buildings might be made to offer greatly improved Sunday-school provisions.

2. *On the inside and in the rear.* The rec-

tangular church may get two rooms at the front of the church and the building be too short to use any floor space near the present pulpit. In this case use the vestibule or rear of the auditorium, and build two or three rooms behind the pulpit, as in Figure 6.

3. *In the rear and on sides of church.* The two plans presented may not give enough room. The floor plans in Figure 6 will give classrooms for eight classes if four instead of three should be built in the rear and one on each side of the pulpit. If the rooms at the entrance of the church should not be built the auditorium could be used for two or three classes, using curtains if desirable.

4. *On the side.* If the ceiling is high enough an addition two stories high may be built on one side of the church and a new front built if the present one is not attractive. These general plans are embodied in Figures 7 and 8.

BUILD A NEW HOUSE

Many buildings are so inadequate that remodelling is out of the question. A new house must be built to meet the situation. Church architecture is being so extensively studied that every church that is going to build a new house ought to consult some specialist in Sunday-school work and get the best plans. "Church and Sunday-school Buildings," by Burroughs, is a good book on this subject. Several general types and plans are given:

1. Floor plans and exterior, as shown in Figure 9, allows two classrooms for every department. The building is attractive and not an expensive one.

2. Another plan giving eight classrooms and two small robing rooms is shown in Figure 10. This presents an attractive exterior and presents a new type for country churches. This, too, is built along straight lines, and is not expensive.

3. A very attractive plan is presented in the floor plans in Figures 11 and 12.

Note provision for the preaching service. Pulpit, choir and baptistry arrangements are thoughtfully executed. The "auditorium" proper is designed to seat the usual congregation. When larger audiences are to be provided for, the wings adjoining, marked "Beginners," "Primaries," "Junior Department" and "Intermediate Department," may be opened and the balconies may be used, thus accommodating large numbers. The house might be built on larger or smaller lines, but if the auditorium is 40 x 40 feet, the seating will be as follows:

Auditorium	225
Three adjoining wings	180
Two balcony sections	140
Total seating	545
Total maximum capacity	600

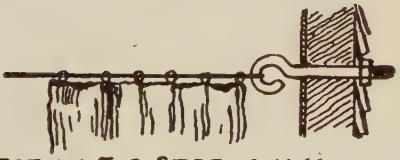
Note provision for the Sunday School. Depart-

mental rooms are offered for each of the six departments in the modern Sunday School. The sections for the Junior and Intermediate departments are large enough for four classes instead of two if the needs require. Besides these department rooms there are three additional rooms which may be used for extra classes.

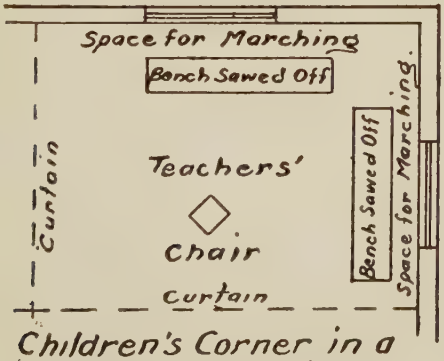
Note provision for serving and possible social functions. The "kitchen" is well located; the large rooms adjoining can be used for serving and for social purposes. Since there are three separate entrances to this section of the building, the auditorium would, of course, remain closed during the banquets or other social functions.

Note advantages in the general design. 1. The building is admirably lighted and ventilated. 2. Ample entrances and exits at four corners of the building. 3. Provision for prayer meeting and other smaller week-day meetings in any one of the department rooms. Thus only a smaller room may require to be heated and lighted instead of the large auditorium. 4. Economy in design. This building which provides for large congregation and a large Sunday School was erected in the open country, twelve miles from Paducah, Ky., in 1917, at a cost of $5,900. Present cost would, of course, be much higher. The building would better be erected in brick or stone. In some localities brick veneer would be preferable.

FIGURE No. 1.



SUGGESTION FOR STRETCHING
CURTAINS HOOK EXTENDS THROUGH WALL



Children's Corner in a
One Room Church Building.

FIGURE No. 2.

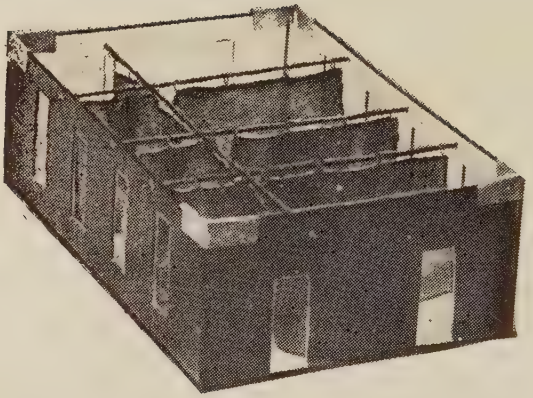


FIGURE No. 3.

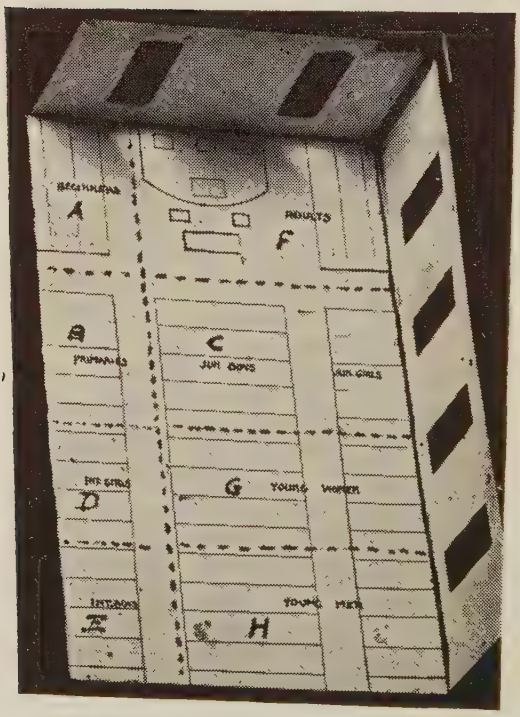


FIGURE No. 4.

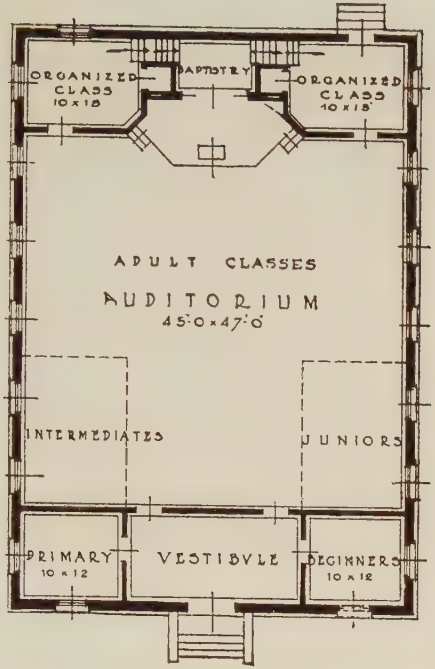
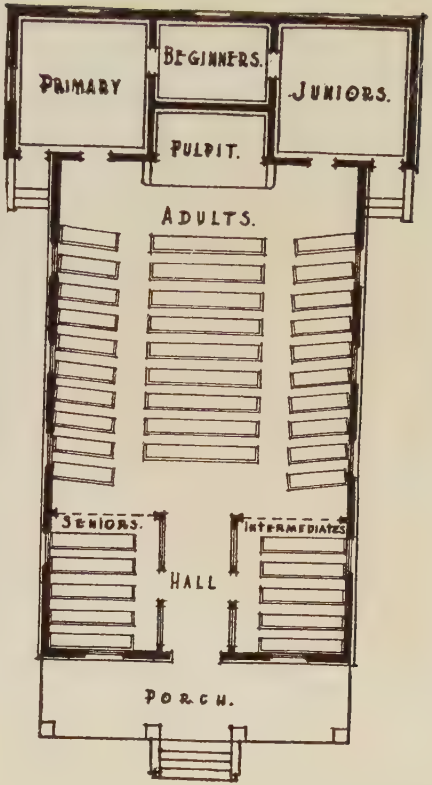


FIGURE No. 5.



R. H. HUNT, ARCHITECT.

FIGURE No. 6.

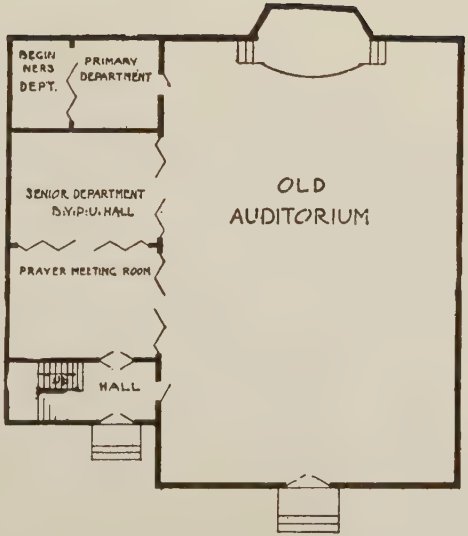


FIGURE No. 7.

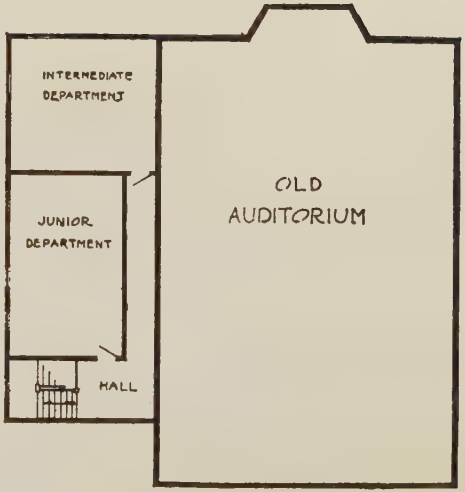
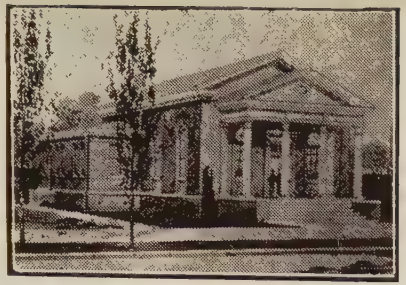


FIGURE No. 8.



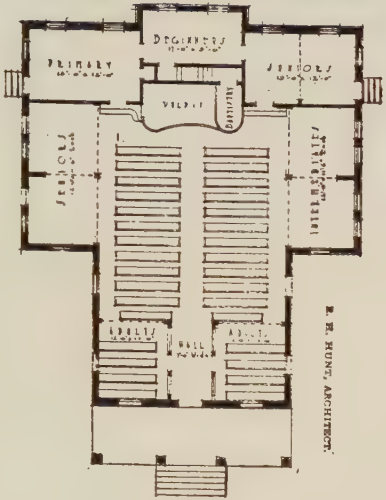
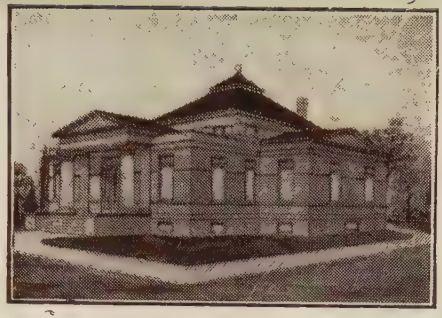


FIGURE No. 9.



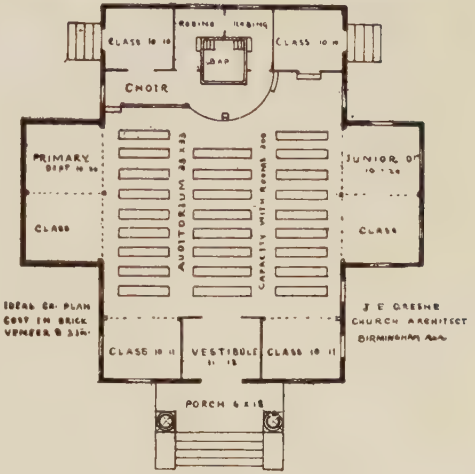
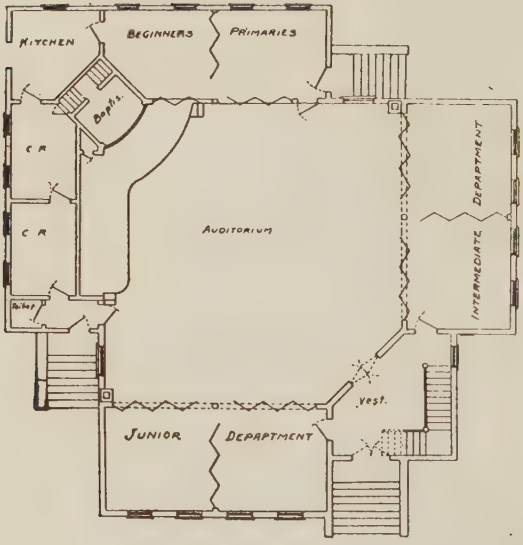
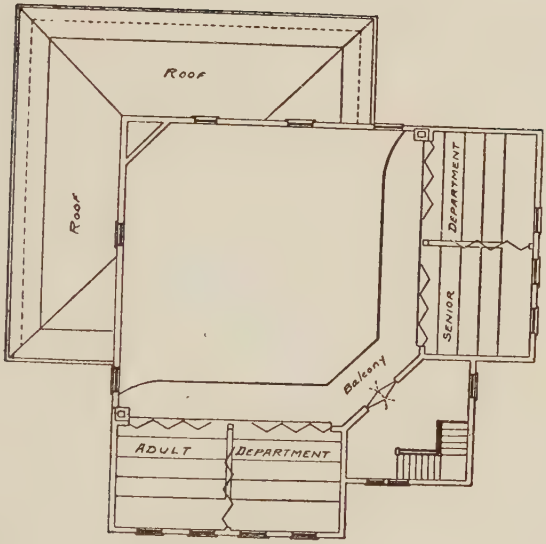


FIGURE No. 10.



FLOOR PLAN

FIGURE NO. 11.



BALCONY PLAN

FIGURE No. 12.

Finally, every one is urged to know the needs of his Sunday School and not be satisfied until a house has been built for the Sunday School that will meet these needs. Many tragedies are being enacted because of the ignorance of the needs of the Sunday School on the part of architects and building committees.

The types of remodelling and of new buildings in this chapter are in no way final. They are only illustrative of some things that may be done. Let those interested consult some Sunday-school specialist or Sunday-school publishing house. Both these sources of information and advice are available and free for all.

RESTATEMENT FOR REVIEW

1. *Facing Conditions*

(1) Some difficulties.
(2) People more pious than practical.

2. *Make the Church Building the Best in the Community*

3. *Make the Best Use of One Room*

(1) Arrange classes properly.
(2) Use curtains.

4. *Remodel the Present House*

(1) Inside the present building.
(2) Inside and in the rear.
(3) In the rear and sides.
(4) On one side.

5. *Build a New House*

(1) Consult a specialist.
(2) Study many plans.
(3) Strive for an ideal.

X

THE SUNDAY SCHOOL IN SESSION

IN many country communities the session of the Sunday School may be the most meaningful hour of the 168 hours of the week. It certainly ought to count much religiously. It means much educationally, for thousands here supplement the knowledge gained in the public schools. In the social and moral life its value is incalculable. In that country community where there is a good Sunday School, moral and social standards are high and vices common in many places are not tolerated. A properly conducted Sunday School will contribute a large share in producing a desirable environment in country life.

1. *Planning the Program.* The Sunday School is a public service of worship and teaching. The school should not have too much formality, and yet there must be some degree of this. The officers and teachers too often take for granted that they will get through somehow. They think something will happen to interest and instruct, but it does not. The members of the Sunday School go to their homes not satisfied, and are careless about going

next Sunday. Their minds and souls have not been fed, and they know it. Of course such people cannot with any enthusiasm invite others to attend. The result is the Sunday School drags through a monotonous existence. Many do not even do this well, for thousands of country Sunday Schools go into winter quarters as do the cold-blooded animals —snakes, lizards, turtles and terrapins.

The live school is not going to risk something happening. The officers are going to plan for it and make something happen, and they are going to know what it is going to be. Here are a few things for which to plan:

(1) *Worship.* It is difficult to describe this, and yet every one knows when there is worship. It largely depends on atmosphere, and this depends on the inner life of the people. One cannot see the physical atmosphere, but he knows when he is breathing it whether it is fresh and invigourating or depressing and enervating. The same is largely true of the spiritual atmosphere of any Sunday School. In some of them every one knows God is there. He is conscious that His Spirit is in him. He knows it since the people sing with unction and do everything with joy.

This atmosphere cannot be created mechanically or methodically, but some things are conducive to it. One is reverence and good order. Some one has said that "order is heaven's first law." If this is true some Sunday Schools are a long way

from heaven. Again, a businesslike procedure in all the services will help.

(2) *Youth predominates* in the membership, and this must not be forgotten. A general publication a few years ago said that eighty per cent of the members of American Sunday Schools were children, boys and girls and young people. Since the recent growth of organized classes this may not be true, but at least three-fourths are from these classes. In planning for a session of the school the tastes and needs of youth must not be forgotten. The music must have life in it. There must be variety in what is going to be done. Nothing tires us so quickly as monotony. All classes must be assigned definite duties from time to time. Nothing will please parents more than to know that the Superintendent is using their children in the exercises of the Sunday School. The children are even more pleased than their parents. When the superintendent, in his prayer, thanked God for "food and raiment," the boy named Raymond thought his name was called and went home happy and told his mother that the superintendent said something nice about him in Sunday School.

(3) *Write your program* in outline during the week. Then you will know exactly what you are going to try to do. There is a little book, "Superintendent's Record Manual." This has a place for fifty-two memoranda besides many valuable hints and suggestions. Of course the superintendent is

responsible for this program, but he must cultivate a fine spirit of co-operation with all other officers, the teachers and the classes. The most perfect program in outline will prove a failure without this co-operation. These programs, in part, at least, must be planned ahead. The parts to be taken by individuals, groups and classes should be assigned from one to four weeks ahead. In this way something really worth while will be furnished.

(4) *Teaching* is the main work in the session of a Sunday School. The building, the equipment, the organization, the officers—everything exists that the teachers may teach the Bible to the people. In planning the program everything ought to lend itself to the effectiveness of the lesson period. This time is sacred and ought not to be disturbed or invaded by anything. Everything possible ought to be done to get the teachers to realize the importance and sacredness of their tasks. We are seeking efficiency in our public schools. We need this, but the best teaching in any community ought to be in the Sunday School. The day-school teacher is teaching for good citizenship and the temporal welfare of the pupils. The Sunday-school teacher is doing this too, but more; her work is for eternity.

2. *Rendering the Program* is just as important as planning it. During the week the superintendent plans his work and on Sunday he works his plans:

(1) *Begin on time.* Let this time be the most suitable hour. It is purely a local matter, but it should not run into the preaching hour or some other exercises to follow. This makes it necessary to start on time—at least an hour and a quarter before preaching—so as not to be crowded. Your people will demand a very short intermission, so that you must plan for it. You cannot do God's work in an orderly and dignified way if you are in a hurry. To be prompt and regular is building a fine element into the character of the youth of your Sunday School, and it is developing a Christian grace in the lives of your church members. At least three people must be there ahead of time if the Sunday School opens right—the superintendent, the director of music and the organist.

(2) *Some basal things* must be in every program. To leave them out is to mar the exercises. Into these must be woven other things to give variety. Among the former is congregational singing, a helpful devotional service and an undisturbed teaching period.

The place of singing has already been mentioned, but it cannot be emphasized too strongly. Care must be used in selecting the song books. Some now in use are positively disgusting and harmful. The tunes are ragtime—some call them "holy jigs," but spell the first word "wholly." Such songs cannot conduce to worship or culture. Secure books with some good new live songs and

a good supply of standard, ageless hymns. One or more of the latter should be sung every Sunday. The author was in a Sunday School some years ago that did not know "Rock of Ages."

The songs, as far as possible, should be appropriate to the lesson. Did you ever fail to sing "My Faith Looks Up to Thee," or "Faith is the Victory," or some other song on "Faith," when the lesson was Hebrews 11? The people will not sing unless you give them books. The ideal is a book for every one, but certainly a book for one-half your average attendance.

The opening and closing exercises should not be time-killers or program-fillers. Every minute should count. The entire program should be shot through with a bright, cheerful spirit of devotion. Of course the Bible ought to be read and there ought to be one or more public prayers. Responsive or concert reading is questionable as to being the best, unless you can really get a response in unison. Different ones can read, with the school following with eyes and not voice.

The importance of the lesson period has already been emphasized. At this time consecrated and faithful men and women are teaching the Bible. An hour later the pastor is going to be preacher from the same Bible. He expects order and no interruption. The law protects him. If he is disturbed the wrong-doer can be indicted in the courts. Until classrooms can be secured for every class

there is little hope to get such favourable conditions for the teachers as for the preachers, but there must be an effort to get as nearly such conditions as possible.

(3) *Some special features* will enter into nearly every well-rendered program. All like variety. God gives it in nature, and we give it to ourselves in dress, food and the homes. These things will be wisely fitted into the basal things already mentioned. The superintendent and his co-workers co-operate to furnish these things.

Special music can be furnished by individuals and classes from time to time. If the classes are organized they have class songs which may be sung from time to time. Groups can be arranged for duets and quartets. Some individuals have voices of such beauty and training that they can render solos.

From time to time great causes like the orphanage and missions can be presented in short speeches —never over five or ten minutes. There is a book, "Five Missionary Minutes," that furnishes helpful material. Any Mission Board will gladly furnish many helpful tracts free. The young people and boys and girls can find helpful readings or recitations. To render these is beneficial to the Sunday School and is especially valuable as a training for those who render them.

(4) *Closing on time* is about as great a virtue as beginning on time. "Let all things be done de-

cently and in order."—I Cor. 14: 40. After the closing, the officers and teachers must not be in too big a hurry to leave the house. Some one may want to speak about a matter of importance.

3. *Using the eleven o'clock hour* has not received due attention. On the days when there is no preaching there is no reason why many helpful things could not be done. The people are already assembled. The house is warm in winter and ventilated in summer. A Workers' Council, a Teacher-Training Class, and a practice of new songs could be conducted with great profit. The common sense and initiative of the workers of each school will decide how many times a month to meet and what to do.

4. *A suggested program* is here offered. This is not to be followed regularly, but may help superintendents plan their programs.

Subject: JESUS SENDING FORTH THE TWELVE
Mark 6: 1-31

Golden Text: "Freely ye received, freely give." —Matt. 10: 8.

1. *Opening Worship*
   (1) The school standing will sing, "Onward Christian Soldiers" and "Take My Life and Let it Be."
   (2) Two or three short prayers.
   (3) Lesson read by some individual or class.

(4) Special songs:
Juniors—"A Volunteer for Jesus."
Intermediates—"Loyalty to Christ."

(5) Prayer by superintendent that some one may be sent forth from this Sunday School.

2. *Lesson Period*

Full thirty minutes for teaching the lesson. If possible arrange for five or ten minutes more than this. See that the Sunday-school secretary has already distributed class record books, and plan for these to be returned to him with a minimum of interference to the teacher. If you have necessary class equipment, such as Bibles, blackboards and maps, see that everything is already in place ready for use.

3. *Closing Worship*

(1) Song by school—"I Gave My Life for Thee."

(2) Primaries and Beginners sing, "Little Feet Be Careful."

(3) Report by Secretary.

(4) Announcements.

(5) Short missionary talk.

(6) Closing song—"I'll Go Where You Want Me to Go."

(7) Closing Prayer.

General suggestions for any program

(1) Use choice Scripture selections for memory work.

See that school knows these by name so there will be ready response when called for.

(2) From a superintendent's magazine plan for general blackboard drills and presentation of lessons and special objects.

(3) Assign some weeks ahead special duties to some class or department for every Sunday.

RESTATEMENT FOR REVIEW

1. *Great Value of Sunday School to Community*

2. *Planning the Program*

(1) Plan for worship.
(2) Youth predominates in membership.
(3) Write the program.
(4) Provide for lesson period.

3. *Rendering the Program*

(1) Begin on time.
(2) Put basal things in program.
(3) Special features.
(4) Close on time.

4. *Proper Use of Eleven O'Clock Hour*

5. *Outline of Program*

6. *General Suggestions for Any Program*

XI

THE TEACHER'S HIGH CALLING

THE work of the officers—the general and departmental officers and class officers—has been discussed. All these are vital to the success of the Sunday School, but every one of them exists in order that some other man and woman may *teach* the Bible. Whatever may have been former conceptions of the relative importance of the different workers in the Sunday School, it is now desired that all see the primacy of the teacher. This does not necessarily mean the teacher is the most important worker in a church, but he does hold a place in the front rank of the workers. Everything else is there that he may teach—the classrooms, the Sunday-school organization, the equipment, the whole machinery of the Sunday School. The opening and closing exercises are to give the right setting and create the right atmosphere for the work of the teacher.

The reason for this is that God in His plan has made teaching a basal, a fundamental activity in the work of His Kingdom. Study every part of the Bible story and the large place that teaching holds in the work and worship of God's people will

be seen. Of course the home was made the starting point. Parents were commanded to teach their children the laws and commandments of Jehovah. This commandment still holds and is being disobeyed. It was not long before God's people began public teaching. If the people went away from God a campaign of teaching was instituted. A good illustration of this is Jehoshaphat trying to counteract idolatrous influences. He sent his teachers throughout all the cities of Judah to teach them the "book of the law of Jehovah."

One of the most striking examples of teaching is the work of Ezra. The people had come back from captivity. They had been punished for their disobedience. Ezra, the scribe, called them together and taught them. He conducted a service close akin to a modern Sunday School. In organization and order of service there is a close similarity. From this time teaching held a place of primacy in the worship of the Jews. The synagogue was established. It was called "the house of instruction." Jesus found them everywhere and Paul went to but few places that did not have a synagogue. The teaching in these synagogues was one of the biggest things in the preparation of the world for the coming of the Christ.

In the fullness of time He came. He did many things in His ministry, but teaching holds a place of primacy in it. Read Luke 4: 14—"And Jesus returned, * * *,"—from where? His tempta-

tion. Then read on and you will find that He opened His ministry in Galilee teaching. If you will follow Him you will find that He is mentioned in the four gospels more than eighty times as teacher or as teaching. Then when His work was done He gave His final orders in educational terms, "Go ye, therefore, and teach * * * ; teaching them to observe all things whatsoever I have commanded you." In that wonderful discourse on the night before the crucifixion He said, "He that believeth on Me the works that I do shall he do also." It is amazing that so few of His believers are active in the great teaching agencies of our churches.

This quotation from the book, "Christ the Teacher," by Wayland, emphasizes what we have just said:

> "That Jesus did His work so largely by teaching is highly significant. Many of the Jews expected Him to be a great conqueror like David, but He chose to be a *teacher.* The peasants and fishermen in Galilee wanted to erect a throne and make Him a king, but He chose to be a *teacher.* He was tempted to use His miraculous powers for glory and for gain, but He chose to be a *teacher.* The Jews, most of them, challenged Him to show signs and work wonders, but He chose to be a *teacher.* He had power to drive

men, to kill men, to crush men, to compel men, but He chose to be a *teacher.* And from His great choice, from His great example, the world is gradually learning great lessons."

The Apostles took Jesus at His word. Over and over again in Acts it is said of them that they taught. "They ceased not to teach and preach Jesus as the Christ." Paul is spoken of as teaching. He was in Corinth "a year and six months teaching the word of God among them." In the epistles the work of teaching is magnified. "Thou, therefore, which teachest another teachest thou not thyself?" "And the things that thou has heard of Me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

A survey of church history from apostolic times until now will show that whenever God's people have magnified teaching in the activities of the churches His cause has prospered and whenever they have neglected it His cause has languished. There was a period of a thousand years which we call the "Dark Ages"—moral, intellectual and spiritual darkness covered the earth. Analyze the cause of such conditions. It will be found that one of the most potent factors which brought about this darkness was the fact that the priests of the Romanists had supplanted the teachers in God's plan.

When the Reformation came, teaching began again to find a place in the work and worship of the churches. The light broke again, and since then whenever a church or a denomination has put teaching in its right place the work has gone well. Go where you will to-day and apply this test and you will find the statement absolutely true.

The modern Sunday School came in due time. We cannot trace its history of victories and defeats, but the former have been more and greater than the latter. The beginnings were small; the difficulties were many. Success did not come rapidly or everywhere, but it came, and the modern Sunday School stands out to-day as one of the greatest agencies of the Kingdom. Every evangelical denomination accepts it as its agency for the public teaching of the Bible in the churches. No one has offered a better agency, and until some one does we owe it to ourselves and to God to give this work a proper rating.

It has become a great Kingdom force, but thousands of religious leaders do not realize its potency and do not properly magnify its possibilities. In 1920 there were 300,000 Sunday Schools with a membership of 28,000,000 in the world. These are not all children. In ten years a million and a half men and women have been brought into the Sunday Schools through the organized class movement. In this country the value of Sunday Schools can hardly be estimated. Four-fifths of the

churches have preaching only once a month, but the Sunday School keeps the light of truth shining every Sunday. The aggregate attendance of our Sunday Schools is far more than the attendance at the services for preaching.

The Seminaries, colleges and schools of the denominations are beginning to see this place of primacy and are putting in departments of Sunday-school pedagogy for the training of the Sunday-school workers of the future. The denominational school that does not teach the Bible and the agencies it fosters has no just claims on the people for their patronage and money. Every Board for every great interest ought to magnify the work of teaching. They are recognizing this in the various study courses.

Great publishing houses are now magnifying the Sunday-school work. Some of them began in poverty, but now measure their holdings and annual business in millions of dollars. They are sending out millions of copies of Sunday-school periodicals every quarter. Besides these they are sowing down the land with helpful tracts to make the Sunday Schools more efficient. Again, literally millions of copies of the Bible are being printed and distributed by these same publishing houses because of the needs and influence of the Sunday School.

The modern educational system is challenging us to magnify properly the work of teaching in our churches. Our forefathers came to America for

religious liberty. They separated the churches from the state and paid their blood as the price of establishing such a principle. In this day we would not have it otherwise. The very genius of our institutions makes it impossible for our state schools to teach the Bible in any effective way. The Bible is read in these schools, and some of them teach a few of the historical facts of the Bible, but they do not really teach the Bible.

Educators everywhere agree that an education is not complete without a knowledge of the Bible. The churches are challenged to give this knowledge. Many educators that are not sticklers for a separation of church and state feel the churches are playing the "dog-in-the-manger." They are not doing adequate teaching of the Bible themselves and are refusing to let the schools do it. This challenge must be met by so magnifying teaching that the Bible will be as well taught in Sunday Schools as any subject in the public schools.

Trained teachers are greatly to be desired, but to undertake to require such a qualification arbitrarily would paralyze thousands of Sunday Schools. With men and women of consecration, zeal and faithfulness, but without specific training, glorious successes have been attained. The rewards of many of these workers have already been received, and those of others are waiting for them. No one must ever forget such achievements. But it must not be forgotten that conditions and needs have

changed. Those faithful, but untrained workers, can now train themselves and plan for the training of their successors.

It matters not how much Sunday-school work may be boosted from the pulpits, in the religious press and in inspirational Sunday-school meetings, Sunday Schools can never get the right rating with thinking people until they become real schools. To do this there must be some real teachers, and before they can do real teaching there must be adequate equipment and organization. Mark Hopkins on one end of a log and a young man on the other might have made a university in his day, but it would not now. Religious mass-meetings made Sunday Schools many years ago. They achieved gloriously, but with the changes that have come the Sunday Schools must change if they are to measure up to their opportunities.

Sunday-school education, more commonly called Teacher Training, has become a great factor in the activities of every Sunday-school Board of every evangelical denomination. Every church ought to carry on this work, but there is a double responsibility on a country church. In the first place the Sunday School holds a relatively larger place than in city and town churches that have three to five public services every week, while most country churches have preaching only once a month. Then again, the migration from country to city is so great that there is a constant drain on the working

forces in every country church. A few suggestions as to how to do it may be helpful.

1. *A Sunday-school Institute* may be arranged for two to five days, just like protracted meetings for evangelism or a singing class for improving the music. The Sunday School may be able to secure the help of a Sunday-school Secretary or some one sent by him. The workers will study the books offered for training. If the book cannot be finished, enough will be done so that by weekly meetings of the class or by individual study the work can be completed and awards secured for the work done.

2. *A Normal Class* in a church is possibly the best way to do this work. The country church that has only once-a-month preaching can have this class three times a month immediately after Sunday School when there is no preaching. If there is preaching twice a month or every Sunday, another time will have to be used. Some time can be found for this class if the school really wants it.

(1) *The leader* of the class will be one of the local workers—the pastor, the superintendent, one of the teachers, the public school teacher in the community or some other person selected by the class. Study courses are now so written that almost any one who can teach a Sunday-school class can conduct a Teacher-Training class. It has already been said that the pastor is really responsible for this work. If he cannot do it, it is his duty to see that some one else does it.

(2) *Who ought to take it?* Of course the pastor, the superintendent, and every teacher. Prospective teachers ought to be trained before they are called into service. Nearly forty per cent of the Sunday-school workers are lost every year, and their places are filled with inexperienced and untrained workers. "The children of this world are wiser in their generation than the children of light." Public-school teachers, lawyers, doctors, nurses, dentists—all who work for the public—are trained before they are allowed to begin their service for the public. This must be done in the Sunday Schools before they will be rated properly in the thinking of the public.

3. *A reading circle* may be used. This is not so good as Normal training, but far better than nothing. A good selection of books may be bought by the Sunday School or by the workers, and circulated as a Workers' Library. A good selection covering every department and every phase of the work of the Sunday School may be secured for $7.50 to $10.00. These books will give vision and inspiration and training that will greatly improve the Sunday School.

RESTATEMENT FOR REVIEW

1. *The Primacy of the Teacher in the Sunday School*

2. *Teaching was Basal in Old Testament*

3. *Teaching in the Synagogues*

4. *Jesus, the Great Teacher*

5. *Teaching in Apostolic Times*

6. *Decline and Revival of Teaching—Results*

7. *The Coming of the Sunday School*

8. *Agencies Fostering Sunday Schools*
(1) Educational institutions.
(2) Publishing houses.

9. *The Challenge of Secular Education*

10. *Trained Teachers Necessary. How?*
(1) Sunday-school Institutes.
(2) A Normal class.
  (a) The Leader—Who?
  (b) The membership.
(3) A reading circle.

XII

THE TEACHER AS LEARNER AND LEADER

THE work of the teacher cannot be too strongly emphasized. In the last chapter the primacy of teaching was mentioned. This means that it holds a place of front rank in the activities of the churches. Paul, in his first letter to Corinth, made a division of the work of a church among its members. He makes teachers prominent—"first apostles, secondarily prophets, thirdly teachers." Daniel, looking down through the centuries in prophecy, saw the large place of the teacher when he said, "And they that be teachers shall shine as the brightness of the firmament."

1. *Personality* is one of the largest factors in the work of every teacher. We are "living epistles." Our pupils may not be able to read foreign languages, they may not even be able to read the English language, but all can read lives, and they are reading them daily. Some one has said the world is learning about Jesus through five gospels, —Matthew, Mark, Luke, John, and the gospel by *you*. This is tremendously true, and because of

the large number of people in such close contact with Sunday-school teachers no class of people is exercising a more far-reaching influence than these teachers.

> "We are the only Bible
> The careless world will read;
> We are the sinner's gospel,
> We are the scoffer's creed;
> We are the Lord's last message,
> Written in word and deed."

The very number of teachers impresses us. Every Sunday more than twice as many teachers gather in places of public worship to teach the Bible than gather in every secular institution in America on any day during any year.

Right living by the teachers cannot be emphasized too strongly. Their lives must be marked by consecration, earnestness and faithfulness. We have already emphasized Teacher Training. This is exceedingly important, but not so much so as the life that is prepared by right spiritual preparation. There is much work to be done, but being right is more important than doing right.

2. *Preparing the lesson.* There are more people teaching than are engaged in any other profession. Teachers, then, ought to do such work as will bring honour to this profession. Measured by standards of education and religion, this is a plain duty. To do this requires definite, careful, painstaking preparation of each lesson. If they count on previous preparation there is a dryness and

monotony in the work that never appeals to the classes. If they depend on the inspiration of the moment they will find that does not come.

(1) *Good lesson helps* are necessary to a right preparation of each lesson. First of all, every teacher ought to have a good Bible. This will contain marginal references, maps of Bible lands, a concordance, possibly a brief Bible dictionary, and many other valuable helps. Good periodical helps are next in value. Of course each wants the one prepared for teachers by his own Sunday-school Board, then such other standard helps as he is able to buy and have time to use.

Besides the two named, any aggressive teacher will need, and can in due time get, many additional helps. In fact, he can soon have a real library for his lesson preparation. He will need a more complete *concordance* than he will find in his Bible. A *Bible Dictionary* can be secured. *Commentaries,* bought one volume at a time, if not in sets, are of great value. *Special volumes* of biography and on books of the Bible can be bought as needed. Then these can be used in subsequent years when the same subjects are studied again.

(2) *An abundance of lesson material* should be gathered from these helps on every lesson. A teacher cannot teach what he does not know, and by no means all he does know. This makes it imperative for him to have a supply of knowledge on which to draw. There must be a big head of water

above the dam if there is to be abundant power to run the mill.

Find out what the lesson for next Sunday is. Then go first of all to the text in the Bible. Read it again and again. Every lesson help presumes the teacher will do this on Monday, for the daily reading for that day is always the lesson text for next Sunday, or at least a part of it. Then day by day he is asked to read related scripture texts. This of itself will give the facts and doctrines of the lesson.

There can be no stereotyped plan as to when and how often the teacher will study his Teachers' Magazine and other periodical helps. It is sufficient to say that he ought to begin early enough in each week to learn the exposition of the lesson as set forth in these helps. It is not enough to do this. He must try to make this knowledge his own in his own way. No people in the world possess so much individuality as country people, and this fine and valuable characteristic will show itself in the preparation of Sunday-school lessons. One of the best teachers the author ever heard is a farmer with barely a high-school education, but he is a great soul, making clear great truths every Sunday.

(3) *Planning the lesson* is a big factor in successful teaching. Many good men and women fail in the Sunday-school work right here. They have the personality. They know much about the Bible,

but they do not put that knowledge in usable shape before going to the Sunday School, but trust that somehow or other they will impart that knowledge to the pupils in the class.

Planning the lesson is often called "lesson building." That is exactly what is done, but it is just the reverse of planning and building a house. In the latter the builder decides on the plan and then gets the material; but with a lesson the teacher gathers the material in the way already discussed and then lays his plan to use that material to the best advantage in the lives of his pupils. Character is being built by every pupil, and the teachers are helping them in the building. They are trying to fit into this structure great facts and truths from God's word. They must plan carefully how to do this if they wish to succeed. Study a few suggestions:

(a) From the material already in hand the teachers must select the *central truth* as they see it. It may already have been named by the lesson writer, and yet teachers may find something they can use to better advantage from their own thinking. If they do, by all means use it. David would not even use the king's armour when it was offered. He could use his own sling and a smooth stone to better advantage against Goliath. The teacher's own very best self will tell him what to do.

(b) Do not forget that at home the teacher plans his lesson for next Sunday. Select from ac-

cumulated material such *other truths or facts* as can be properly related and used with the central truth. All you have learned cannot be used. It will not all fit. Did any one ever build a house and not have some unused and unusable material left? City folks are now erecting "Aladdin" houses—they are cut to order. Country people do not want their Sunday-school lessons like that.

(c) Remember the lesson must fit the pupil to be taught, considering age, sex, environment and development. This is called finding the *point of contact.* If there is no plan to do this there will be failure. This means starting with the knowledge and experience of the pupil and then adding to this the new lessons to be taught.

(d) Plan at the *point of a pencil.* In other words, get in the habit of doing some writing while planning the lesson. The teacher may not be able to analyze thought skilfully, but he can in his own way write the "key" words and thoughts for presentation to the class. A great farmer and editor of a farm paper says that a lead pencil is the most useful tool on a farm.

(e) Be sure to plan for a finished job. Plan for a review of facts and truths and then an application of these to the lives of those taught. Do not leave these truths "hanging in the air," but lodge them securely in minds and hearts.

3. *Before the class.* As far as the work with the class is concerned, this time is the "crisis" of

the whole week. There are 168 hours in a week, and the teacher has only one-half of one of them. By all means make this count—every minute of it—for these minutes ought to be considered sacred. Let all the organization of the school and the classes co-operate to this end:

(1) *Good order* and a spirit of reverence are necessary. If there are several classes in one room, as nearly all country Sunday Schools will have, there must be considerable noise, but mere noise is not disorder. The terrible noise of a railroad train is not disorder and does not prevent thoughtful reading and intelligent conversation. Reduce the noise to a minimum in every way possible in the Sunday School.

(2) Look out for *physical comforts.* This means there must be suitable seats for all ages of pupils. Some one must be at the church early enough in winter to build a fire so the building will not be too cold. Souls will not glow with spiritual fervour and minds will not attend to truth with interest if bodies are shaking with cold. In hot weather if doors and windows are not opened early so that fresh air can replace the hot stuffy air a week old the church will have more "sleepers" than "pillars." As far as possible make the entire interior as attractive as possible—floors, windows and seats clean; flowers, in season, on pulpit, table and organ; the walls fresh with whitewash or paint.

(3) *Remember the "point of contact."* Do not forget the kind of class to be taught. If the pupils are small children they have a very limited vocabulary and words which they understand must be used. They have a very narrow horizon of knowledge of men and things. Keep inside of these limits in the beginning of the lesson, and go outside as far as possible with the new lesson, thus widening this horizon or experience week by week.

In classes of older pupils this principle of teaching is just as important as with children. The country teacher has one big advantage of city teachers. The classes in any department are homogeneous in knowledge, environment and general experience. This can be used to the greatest advantage. An illustration adapted to one member of the class is suitable for all. An appeal needed by one is needed by all.

(4) *Use approved methods of teaching.* The space available here is entirely inadequate to discuss these. Only a few general suggestions can be made:

(a) *Three main things* enter into the teaching of every lesson. These are getting started, bringing out the facts and truths in the body of the lesson and ending right. Books on "Teaching" call these *preview, presentation* and *review.* The old negro preacher was a real philosopher when he described his methods of presenting truth. He said,

"I tells 'em what I'se gwine to tell 'em, den I tells 'em, den I tells 'em what I'se done tole 'em." This is all there is to it.

Of course connect the new lesson with those already taught. This is especially necessary in all narrative and historical lessons. It makes a fine starting point. This makes the several lessons become one great whole in the thinking of the pupils. In presenting the main facts use such methods as can be effective.

(b) *Some general methods.* The old *verse by verse* method is not the best, but a good one for many teachers. The teacher brings out the facts, the explanations and teachings as he goes along. He will have to be guarded lest he dwell too long on one verse.

The *lecture method* is when the teacher does all the talking. The class is too nearly of equal attainments to make this necessary in a country Sunday School. The whole class can be made to co-operate by planning for topical discussion. These topics should be assigned a week ahead, such as the places, the persons, the time, the main facts, the application.

(c) *Illustrations* are so important we wish to put great emphasis on the use of them. The eye should be used in every way possible. The five senses are the avenues to the brain. Some one has said the eye is the "big gate" for truth and facts to enter. Lesson helps, books and common sense

will help the teacher find illustrations. He will use a blackboard, many pictures and special devices of his own planning.

The story is really a word picture and is one of the best of illustrations. To be able thus to picture truth in words is to become a real artist. It is one of the most coveted gifts. All the essentials of a good story will be learned and applied from week to week in teaching children.

(d) *Questions* should never be neglected. Some one has said that where there are no questions there is no teaching. This is not true, but every teacher should learn how to ask questions and also how to answer those asked by his pupils. Study the questions in lesson helps as a guide in lesson preparation, but never become a slave in using these questions to the exclusion of those made by yourself.

4. *General activities.* Practically all teachers in country Sunday Schools must be more than instructors of classes on Sunday morning. Of course this is the most important thing in their relation to the Sunday School, but other things are important too.

(1) *Teachers are executives* in most classes. If the class is built up they will be important factors in doing this. They will always be on the lookout for new pupils if there are any unreached in the community. If the census is taken they will help to take it and tabulate it. Even if the class

is organized the teacher will take a hand in co-operation with the other class officers, and where there is no organization the whole responsibility for everything is on the teacher—roll call, taking the offering, making the report, looking up absentees and teaching the lesson.

(2) *The social life* of the pupils must be looked after. This can be done in many ways. A class can be the unit for this or some department or the whole school. About the happiest crowd I ever saw was over 100 men and women, averaging nearly fifty years old, from the Adult class of a Sunday School, in a social evening at the church. Teachers can have their own classes in their homes or in an outing elsewhere. Of course the Sunday-school picnic is not going to be neglected once a year. Then when Christmas comes the Sunday School should plan for some social function.

(3) *Other church agencies* must be engaged in. The children, the girls and the women will be encouraged to co-operate in societies fostered by the women. The young people will join some young people's society. The teachers will lead in this co-operative effort to get every pupil of every class to be identified with every church agency to which he ought to belong.

(4) *Teachers as soul winners* are reaching the climax of their work. Everything connected with a Sunday School is looking to this—the building and equipment, the officers, the grading, the class

work. Every lesson should be planned and taught with this in view, that every unsaved member of the school may be saved. Teachers may not be skilled personal workers, but they can, by praying and teaching and by such personal words as they can use, try to win every one. If there is failure here the school is largely a failure.

RESTATEMENT FOR REVIEW

1. *The Personality of the Teacher*

2. *Preparing the Lesson*

(1) Have good lesson helps.
(2) Gather abundance of material.
(3) Plan your lesson.

3. *Before the Class*

(1) Have good order.
(2) Plan for physical comforts.
(3) Find the "point of contact."
(4) Use approved methods.

4. *General Activities*

(1) Teachers as executives.
(2) In the social life of the pupils.
(3) In other church activities.
(4) As soul winners.

XIII

MAGNIFYING THE COUNTRY SUNDAY SCHOOL

THE essential matters pertaining to an efficient country Sunday School have now been discussed. An effort has been made to show how to reach the people who ought to attend, how to grade them, and how to select general officers and class officers. There was some discussion of class activities. A study was made as to how to secure an adequate building. The school was in session and the teachers stood before their classes giving instruction in the Word and work of the Lord. To what end does it all conspire? In a full conception of the opportunity and possible achievement of the country Sunday School there is inspiration sufficient to arouse and thrill every Christian worker. Let us dwell for a moment on making the most of this great institution, known as the country Sunday School.

I. HAVING AN OBJECTIVE

Sunday Schools are like individuals—if they are aimless in their work they never achieve real success. A distinguished efficiency expert in the busi-

ness world says, "The first step towards real success in any enterprise is a definite objective." The workers in every Sunday School should learn as quickly as possible just what ought to be done and begin at once to do these things. There are general standards set up; these may be reached by practically any Sunday School, and ought to become familiar to every worker, occupying much of his working thought and a chief place in his heart's desire.

An illustration of an effort to reach an objective will magnify the country Sunday School. This school was in the open country. There were normal conditions in education, general culture and wealth. The pastor and some of his co-workers got a vision of what ought to be done and undertook at once to do it. They began to magnify the Sunday School. Here are some things that happened in one pastorate of a dozen years:

(1) The Sunday School quickly attained its denominational Standard of Excellence and then kept it year by year. (2) The church went from once-a-month preaching to half time and then to full time. (3) It went, meanwhile, from offerings for benevolences of $400 a year to $4,000. (4) Practically every person reared in the community above ten years of age is a Christian. (5) More than sixty of the young people have gone to college. (6) The church has furnished to the world four preachers—two of them foreign mis-

sionaries—twenty teachers in public schools, two physicians and one lawyer. All these things were accomplished largely because one country church had magnified its Sunday School.

II. AWAKE AND SEIZE THE OPPORTUNITIES

Are we all asleep as to real possibilities and opportunities? We most certainly are. Nearly twenty-five per cent of country churches do not even have a Sunday School. These churches are missing their greatest opportunity and failing in their greatest work. Then hundreds of others with Sunday Schools are asleep and don't know it. Paul's words (Romans 13:11) apply now: "And this, knowing the season, it is high time for you to awake out of sleep." Facts local and world-wide call for such an awakening. Note a few that shout aloud in almost appalling significance:

The last federal religious census indicates that only 7,897,209 people in a population of 36,541,750 in the South belong to any Sunday School. This leaves 29,644,541 not in Sunday School. *In round numbers only twenty per cent of the population belong to a Sunday School!* The South is largely rural, and conditions in the country are worse than in the cities and towns, for many of the rural churches have no Sunday Schools at all.

These same statistics show fearful conditions among church members. In this territory there were reported in 1916, 18,045,434 church members

with only 4,728,325 in Sunday School, leaving 13,317,119 church members who do not have enough interest to even belong to the Sunday School.

Awake now. This is a period of reconstruction. Everything is changing. If the Sunday Schools are not adapted to the needs and opportunity of the hour this great opportunity will be lost. Let the country Sunday Schools awake before industrialism shall make them even more dormant than now. Then again, with millions of foreigners coming to American shores these schools ought to be ready to meet the isms and heresies brought by this foreign invasion.

A case in point. Concrete examples of awaking and meeting success will encourage workers in any undertaking. A backwoods Sunday School that had been asleep for years—yes, it was dead—opened its sessions again and tried to be really active. The school invited a Sunday-school Field Worker to speak to them. He found the building in dreadful condition—no paint, plastering off the walls and ceiling, window panes out, the yard overgrown with weeds and bushes—dilapidation everywhere. The working of the Sunday School was almost as unpromising as the physical surroundings.

The visitor presented the claims of an up-to-date Sunday School. The superintendent caught a vision. He set definite things to be done and began

doing them. He was not a trained man—just a one-horse tenant farmer—but he secured the public school teacher to lead the teacher-training class. He put everybody to work. There was harmony and co-operation. The Sunday School and all the workers were awake.

Two years later the Field Worker went again. The house had been thoroughly repaired. Carpets were on the aisles, curtained spaces had been provided for all the classes, the school had been graded, every teacher and officer had received a Normal diploma for a course in teacher training, and the entire school was accredited as a Standard Sunday School. Here was a school that had been asleep and was now awake.

III. REALIZE THE BIGNESS OF THE ENTERPRISE

So many country Sunday Schools are so small that they never think of belonging to anything of great proportions. In such an hour everyone of them must be made to know they are a part of one of the most meaningful enterprises on earth.

(1) *Past achievements* and immediate tasks challenge the Sunday Schools of the present. Many thought of the little country Sunday Schools as of small moment, but they were factors in the civic, social, moral and religious life of America that made this great nation what it is. Early statesmen recognized their value, and in the hours of the world crisis of to-day men in every walk of life

expect them to do in the present what they did in the past. In such an hour can a Sunday School live or deserve to live that does not in its innermost fibre thrill to the call?

(2) *Country Sunday Schools must save industry.* Study the industrial life in any city or manufacturing center to-day. The men who are leading in big business have come, for the most part, from the farms. If America is to hold her own, business will still need men and women with strong bodies and strong character. These future captains of industry need the teachings of the Bible in boyhood. The country Sunday School is the main agency for doing this.

(3) *They must save the city churches.* In the South to-day nearly ninety per cent of the officers and teachers in the city churches came from the country. These city churches will always need a steady stream of new members from the open country. These former country boys and girls from the little country Sunday Schools are the real bulwark of Christianity to-day. This is no reflection on the city reared men and women of consecration and faithfulness. They are loyal and true, but there are not enough of them. They need recruits.

(4) *They must furnish the preachers and missionaries.* They have always been doing this. A statement from a very large theological seminary says that for twenty years about five-sixths of all students have come from country churches. Dur-

ing twenty years 2,762 students have matriculated. Who can ever estimate what these 2,225 country boys with college and seminary training have been worth to Christianity and the world?

A professor of Bible in a Christian college writes that during his professorship of twenty-five years he has taught about 1,000 young preachers. He says ninety-five per cent came from the country. His present class is seventy-nine, and the percentage holds good.

The author has before him the names of 203 ministerial students of one state now in denominational high schools, colleges and seminaries. There are 190 of these from the country. There are many other future preachers in these same schools who will decide for the ministry later. There are seventy-five young women in these same schools preparing to be missionaries at home and in foreign lands, and the proportion from the country holds good.

An officer of a great Foreign Mission Board writes that at least ninety per cent of all missionaries sent out during seventy-five years came from the country.

There is another class of preachers to be considered. They are not in the schools and colleges. They never were. They are not men of letters. God called many of them to the ministry after school days were over. There are thousands of them. Practically all of them came from the country.

Such men in the future will fill thousands of pulpits.

With such facts before him, who will doubt the wisdom of "Magnifying the Country Sunday School?" What officer or teacher can fail to see the importance of his work in our civilization and the coming of the Master's Kingdom? Every such officer or teacher is a sentry of the Lord and can fail in his duty only to the peril of the whole church militant.

RESTATEMENT FOR REVIEW

1. *Review of Contents*

2. *Have an Objective*

3. *Awake Out of Sleep*

(1) Conditions in the South.
(2) A day of reconstruction—awake now.
(3) A case in point.

4. *The Bigness of Country Sunday Schools*

(1) Past achievements a challenge.
(2) They must save industry.
(3) They must save the city churches.
(4) They must furnish the preachers.

XIV

QUESTIONS FOR REVIEW AND EXAMINATION

CHAPTER I

1. Why must we pay more attention to country churches?
2. Name in four words the things to be done to meet the challenge.
3. Give a brief survey of some difficulties.
4. Name some conditions that are encouraging.

CHAPTER II

5. Give some facts about how many are in Sunday School.
6. Name four ways of reaching the people.
7. How may you advertise the school?
8. Tell how to take a religious census.
9. Tell how to "stop the leaks."
10. Tell what will put life in a Sunday School.

CHAPTER III

11. What principle is involved in grading?
12. Give some values of grading.
13. Name the eight departments and the ages allotted to each department in a graded Sunday School.
14. Give an outline for ten classes.
15. Tell how to grade a Sunday School.
16. How may a Sunday School be kept graded?

CHAPTER IV

17. Name some qualifications of a superintendent.
18. Name some of his general duties.
19. Why should he plan a program?

CHAPTER V

20. Discuss the pastor's attitude to the Sunday School.
21. Name some things a pastor ought to do.
22. Name some duties of the associate superintendent.
23. Indicate the importance of Sunday-school music.
24. Give names and duties of other officers.

CHAPTER VI

25. State the plan of organization for elementary classes.
26. Outline suitable equipment.
27. Tell of the opportunities and the work in a Cradle Roll.
28. Where and how should all these classes be conducted?
29. What kind of lessons should be used in elementary classes?

CHAPTER VII

30. Discuss briefly the Intermediates—ages, organization and activities.
31. Why should church members go to Sunday School?
32. Tell of the membership and work of a Home Department.

CHAPTER VIII

33. State the main features of a class constitution.

34. Name the officers in an organized class.

35. Give the duties of at least two officers.

36. Give some values and state some dangers in organization.

CHAPTER IX

37. What conditions face us regarding Sunday-school buildings?

38. Tell how to use curtains.

39. State four ways of remodelling a one-room building.

40. What are some types of new buildings?

CHAPTER X

41. What things should be considered in planning a program?

42. When and how should a program be prepared?

43. Show how to render the program.

44. How may the eleven o'clock hour be used?

45. Name several features that should always be in the program.

CHAPTER XI

46. Why does teaching hold a place of primacy in the work of a church?

47. Give some Biblical instances showing the place of teaching in Kingdom work.

48. Name some great agencies fostering Sunday Schools.

49. How does secular education challenge Sunday Schools?

50. Why do we need trained teachers?
51. Tell how to get trained teachers.

CHAPTER XII

52. Why is the personality of a teacher so important?
53. Give three steps in preparing a lesson.
54. Tell how to plan a lesson.
55. Name four things which should be considered by the teacher when before the class.
56. Name some general activities of teachers.
57. Tell of teachers as soul-winners.

CHAPTER XIII

58. Why should every Sunday School have an objective?
59. Give some facts showing why Sunday Schools should "wake out of sleep."
60. Why may country Sunday Schools be considered "big business?"

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